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CHRISTIAN MISSIONS,

—AND—

Historical Sketches of Missionary Societies

AMONG THE

Disciples of Christ,

WITH

HISTORICAL AND STATISTICAL TABLES

By F. M. GREEN,

Associate Editor of the Christian Standard.

With an Introduction by W. K. PENDLETON, President of Bethany College.

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DEDICATION.

To

W. K. PENDLETON,

The accomplished President of Bethany College;
The eminent scholar and sincere Christian,
and
My faithful friend and Christian Brother,
Whose interest in the subject of Christian Missions
has never wearied,

I DEDICATE THIS VOLUME,

By his Permission,
As an expression of my sincere affection and esteem.

PREFACE.

IN one of the chapters of this book the following language is used: "The tendency to retrospection and historical narration is not merely a characteristic of old age or an accident of human decline. It is a beneficent arrangement of divine Providence. In all education experience renders an important service, and for its teaching there is no substitute. "Thou shalt remember all the way in which the Lord thy God hath led thee;" "One generation shall praise thy works to another, and shall declare thy mighty acts," is the teaching of the divine oracles. The past is thus brought forward into the present; the stream of tradition is kept running; and while the less valuable facts may be precipitated and left by the way, the more important are borne along as materials for the continuous history of our race. Apart from this provision the annals of the world, sacred and secular, would have been far more meager and fragmentary than they are; and the hand of God in history would have been far less obvious than it now appears. Every generation completes a portion of history, and every generation should convey to its successor whatever is worthy of transmission. This is true of communities whether they be divinely appointed or merely human associations. They all perform a part in the world's complicated machinery, and their combined acts con-

tribute something to the world's history. The actors in them are continually passing away and new ones come forward to supply their places."

The great call of the age is for light upon the great questions which are involved in the civil, political, and religious life and activities of mankind. The first great cry of the universe which God answered, was the cry for light, and the sun and moon so long as they endure are the testimony to the fact. When the Word was made "flesh" and dwelt among men it was the second answer of God to man's urgent appeal for light. The appeals for light — more light, are and will be, the demand of every age until the day when there shall be no need of the sun or the moon for the glory of God shall cover the whole earth as the waters cover the sea.

In the preparation of the following pages the author has been impelled by a sincere desire to furnish all the light possible upon the questions discussed, compatible with the limits of the book.

No pretence is made to furnish a full history of missions among the Disciples of Christ—sketches of missionary societies is all that has been attempted. It is believed, however, that the "sketches" present the very light which the great mass of the Disciples need upon their missionary efforts in the past and the "necessity which is laid upon them" in the present.

For twenty-five years the author has been closely allied to the missionary interests of the Disciples, state and general, and for more than twenty-one years he has been an active participant in state and general missions. His own personal experience, therefore, corroborates much that is said in the following pages.

So far as known to the author there is only one complete set of the minutes of the General Christian Missionary Convention in existance, and that set has been in the author's posses-

sion for the most of the time for the past seven years. If by accident it were destroyed, there is no way of obtaining with fulness or accuracy the history and progress of that society up to the year 1869.

In the preparation of the book the author has had access to a large number of the published records of the societies named in it; to the *Christian Baptist;* to the forty-one volumes of the *Millennial Harbinger;* the "Memoirs of A. Campbell" by Dr. R. Richardson; to many of the religious newspapers published by the Disciples; besides much personal correspondence from those who are familiar with the questions about which they have written. In every case where it was practicable the facts stated have been taken from official or otherwise trustworthy documents, or have been received in answer to personal solicitation, or from the experience, and personal examination and observation of the author.

For general facts in regard to Christian missions, and sentimental treatment of the question, indebtedness is acknowledged to the Encyclopedic Literature of Missions; Historical Sketches of Woman's Missionary Societies, by Mrs. L. H. Daggett; The Reports of the A. B. C. F. M.; The Reports of the Baptist, Presbyterian and Methodist Societies; "Missions and Science" by Dr. Thomas Laurie; "Foreign Missions" by Dr. Theodore Christlieb; "Christian Missions" by Prof. Julius H. Seelye; "The Great Commission" by Dr. John Harris; besides the current volumes of miscellaneous European and American missionary magazines.

I also acknowledge with special pleasure, the aid rendered in the preparation of the book, by Thomas Munnell, A. E. Myers, Dr. R. T. Brown, Dr. J. G. Chinn, and W. K. Pendleton. The latter very kindly examined the manuscript and otherwise rendered willing and appreciative service. I desire to call attention to the testimony which he gives to the value of the book

in his "Introduction." Others have also rendered good service to the author, for which they will please accept his thanks.

It is my purpose to revise the statistical and historical tables and directory each year, so as to make them, with the remainder of the book, continually valuable for current use.

KENT, PORTAGE CO., O., F. M. GREEN.

February 14, 1884.

INTRODUCTION.

VERY movement in the life of society or of the church that deserves to live, deserves also to have its history preserved. We naturally desire to look into the beginnings of things that have grown into engines of usefulness to the world; and when adequate records are not preserved of the origin and early struggles of their existence, it is a loss to posterity which nothing can repair. It takes but a few years for oblivion to cover up from the knowledge of men, the history of the most important steps of human progress. Even the living actors in great movements, both in the state and the church, forget, or become confused in their memory of the events of their earlier years, and unless they fix them in writing, find it impossible correctly to recall them. A quarter of a century brings a new generation upon the stage, and the events that immediately preceded them are as much matter of history as are those which were enacted before the flood. They must take them from tradition, or else search for them in the ephemeral forms of newspaper or periodical literature.

This is pre-eminently true of those popular movements which are not ordained or regulated by law, nor are the expression of the organized and constitutional life of civil government, but which are the spontaneous outgrowth of individual freedom,

prompted only by conscience, and guided only by convictions of duty. They have no sworn official keeper of the rolls, no great seal of state, no courts of record, no place of archives, to which subsequent explorers can turn for information, but only the perishable "minutes of proceedings," or newspaper reports which but few persons preserve, and still fewer take the trouble to consult. Hence the importance of frequent summaries of their transactions, and of the embodiment in authentic and reliable historic form of their progress and development.

We are gratified to introduce to the public such a work with respect to the origin and successful growth of missionary effort among the Disciples. It is now thirty-four years since this work was first formally organized among us, and already the history of the rise and early struggles of the society which was then formed, is largely hidden from the knowledge of the living generation. Familiar as I have been with its affairs from the beginning, and stimulated, as I have ever been, by an earnest interest in its success, to watch and remember its every phase of fortune, I yet find myself in need of a reliable chronicle of its proceedings to help my memory, and keep vividly before me the noble men that have honored its membership, and their faithful and imperishable service.

Such a chronicle, I thankfully greet in this work of my friend and brother, F. M. Green.

Of his fitness to do this work we cannot speak too highly. He has been enthusiastically interested in our missionary work from the first years of his ministry—has been for seven years officially connected with the management of its affairs, and has devoted himself to the gathering and preservation of the materials of its history, with a persistency and zeal shown by no one else among its friends. He is perhaps, the only man living who has a complete set of its "proceedings,"—and has

given more time to their study, and the careful arrangement and generalization of their matter than any other member of the organization.

That he has done his work conscientiously, lovingly and well will be conceded by all who may examine it;—and that it is a work that deserves to be done and cordially welcomed, will be gratefully acknowledged by every disciple of Christ.

I have been impressed while reading this history, with the writer's strong grasp of the subject, his fine analysis of the great mass of facts with which he had to deal, his just interpretation of their significance—his patient labor in gathering and tabulating statistics, his noble appreciation of the grand men whom he found enlisted in the cause of missions, and in it all, with the steadfastness of his own adherence and the zealous eloquence of his advocacy.

I heartily commend this book because:—

First.—It is a faithful and correct statement of important movements of the church, which ought to be held in grateful remembrance, and which else might be forever forgotten.

Second.—It is full of information which all friends of missions ought to know, and which but few could be able anywhere else to find.

Third.—It is an inspiring illustration of the evangelic spirit of the noble men whom we delight to honor as the pioneers of the reformation.

Fourth.—It reveals to the young and representative disciples of to-day, the fact that nearly every name they have learned to revere, as among the foremost of the fathers of the reformation, is found conspicuously enrolled in the ranks of this great and divinely ordained work of missions.

Fifth.—It is a splendid argument for the value and efficacy of organization in this work—an eloquent testimony to the prac-

tical wisdom of the method for fulfilling the commission of the Savior to "Go into all the world and preach the gospel to every creature."

Sixth.—Because it affords a beautiful and striking illustration of the evangelical unity of the church in its catholic organization for the conversion of the world, and its congregational independence in the separate management of its internal discipline and life.

Brother Green has done us a valuable service in preparing this book. He has spent much labor and patient thought in its composition. He has written it in love of the work of which it is a history, and with a zealous eloquence which must touch our hearts. Let us reward him by giving it a wide circulation.

W. K. PENDLETON.

BETHANY COLLEGE,
February, 1884.

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CHAPTER I.

CHRISTIAN MISSIONS.

THERE is no page of history, secular or sacred, more intensely interesting and profitable than that whereon are recorded the bloodless victories of the militant church of Christ.

The gospel of Christ is not a theory but a history. The preaching of the gospel is not the proclamation of a doctrine but the holding up of a life. The truths of the gospel are historical facts and, therefore, cannot be expressed in abstract statements which the understanding or the imagination can exhaust. "It is a sentiment, a deed, a living person with which we are brought face to face in the gospel. The historical Christ, who lived and died and rose again, and who ever lives in His disciples, reproducing himself in every Christian life, wherever found, and who makes His people thus the inspiration of other souls, he is the wisdom of God and the power of God to every one that believeth."

Neither is Christianity a doctrine or a system of doctrine; it is a life, a life so far as the individual Christian represents it, which cannot be satisfied except by the conquest of the world to Christ. Even worship itself does not so much consist in uttering

praise to God, and making prayers long or short, or telling God how much we love Him, as in doing good and communicating of our substance to those who need. "Pure and undefiled worship is to visit the fatherless and widows in their affliction and to keep himself unspotted from the world;" and Christians are commanded, "To do good and communicate, forget not, for with such sacrifices God is well pleased." As a general truth it may be affirmed that, no law of nature can be obeyed without advantage to him who obeys it; nor be violated without avenging itself and vindicating its authority. The same is true of the laws of the Church of Christ. And accordingly it can easily be shown, by an induction of the great facts of its history, that in every age it has flourished or declined in proportion as it has fulfilled the primary object of its constitution. The period of its first and greatest activity was the season of its greatest prosperity. It expanded without the aid of any man's favorite instrumentalities, such as learning, eloquence, wealth, or arms; indeed it achieved its triumphs in the face of all these. In its progress, idol temples fell and Christian sanctuaries were substituted. The church was acting and living in its true character and fulfilling its office as the representative of the cross to the world; and the thunders of its mightiest victories were as tender and touching as the good mother's cradle song beside her infant child. Had the Christians of each succeeding generation continued as faithful and active as were the Christians of the first generation; had we heard

only of their early history and triumphant progress from land to land; how naturally might we enquire the date when the gospel completed a universal conquest, and at what precise period it was that India embraced the faith of Christ; how long it was before China was evangelized; and Japan heard the story of life; and whether there was not a year of jubilee on earth when the gospel had been preached to the last of the heathens, and in what year the festival occurred. These inquiries sound strangely enough to our ears to-day, but they would have been like the tones of a kinsman's voice, instead of the voice of a stranger, had the church not forgotten its "first love." The decline of Christian devotedness and activity was the decline of Christian prosperity. So soon as the church lost sight of its expansive character and heard only with dull ears the mandate of its Founder, "Go ye into all the world and preach the gospel to every creature," it began to lose ground to the world, and the strength, which should have been spent in conflict with foes without, was exhausted in fierce contentions within. "When it ought to have been the almoner of God to the world, it became the great extortioner, absorbing the wealth of nations. When it ought to have been the channel of the water of life to the world it became a stagnant reservoir in which the very element of life corrupted and bred 'all monstrous, all prodigious things.' When it ought to have been the birth-place of souls it was the grave of piety, so that in order to live it was necessary to leave it. And at the moment

when it should have been giving law to public opinion, and have attained to the mastery of the world, it was actually in alliance with it—the willing and accomplished agent of its vilest purposes." No one familiar with the history of the "great apostacy" will dispute the truthfulness of the foregoing statements.

But as every departure of the church from its missionary design is sure to be avenged, so we may expect that every return to that character will be divinely acknowledged and blessed. And all church history confirms this statement. But if we had no facts at hand to prove it, the injunctions which our Lord gave to the seven Asiatic churches to go back to their first love and repent and do their first works, and His promises of prosperity, would lead us to infer it; the uniformity of the divine procedure would warrant us to expect it; the very return itself, implying as it would a divine influence, would be proof of it. But the facts lie clearly and fairly on the historic page. Even the history of the Roman Catholic Church demonstrates that every apparent return to first principles has been in so far, a return to outward prosperity. And while facts demonstrate that activity will keep alive even a corrupt system, the history of every Protestant denomination in Christendom, during the last seventy-five years, clearly proves that every return to spiritual devotedness and activity is in so far, a return to divine prosperity. So true is this proposition that if we ascertain the measure of holy activity in any church, we have as-

certained the measure of its internal prosperity; so that a person might at any time safely say, "Tell me which church is most scripturally active and aggressive in its spirit and I will tell you which is the most prosperous."

HISTORY OF CHRISTIAN MISSIONS.

We use the word Christian in its broad, catholic meaning, and not in the narrow sense of a denomination. The history of modern missions scarcely reaches yet three-fourths of a century. It is true, however, taking the old world with the new, that the era of Protestant missions commenced in the eighteenth century. While this is a fact of history, yet it is not wholly true that the missionary spirit had slumbered in the church from the Apostolic age till then. Every intermediate century had witnessed the diffusion of at least, nominal Christianity. The original impulse given to the progress of the gospel had evidently declined as early as the *third* century, but notwithstanding this fact, we find Christianity in the *fourth* century in Persia, Armenia, Iberia, Ethiopia, and England. The *fifth* century was signalized by the nominal conversion of several of the German nations and the introduction of Christianity into Ireland. In the *sixth* century Christianity was professedly embraced by many of the barbarous nations bordering on the Euxine sea and was more widely diffused among the Gauls. Ecclesiastical missionaries from England, Scotland and Ire-

land carried the gospel in the *seventh* century to Batavia, Belgium and several of the German nations; and traces of its extensive propagation are found in the remotest regions of Asia, carried thither by the Nestorian Christians of Syria, Persia, and India. In the *eighth* century Tartary, parts of Germany, Friesland, and Saxony were the principal additions to the domains of Christendom. In the *ninth* century Denmark and Sweden, Belgium and Moravia professed subjection to the faith, as well as parts of Slavonia and of Russia. From Moravia the gospel was carried into Bohemia. In the *tenth* century, "the rays of Christian light began to enter Poland; in Hungary, Christianity was made the national religion by a royal decree, and in Norway it was imposed by the severest measures." From Norway it was carried into Iceland, the Faro and Shetland islands and even into Greenland. The *eleventh* century saw Christianity established as the national religion of Russia and records its wider diffusion in the East. Conquest and conversion had now come to mean nearly the same thing; and hence, in the *twelfth* century the political subjugation of Pomerania was followed by its nominal subjugation to the Christian faith; the island of Ruegen, long the stronghold of Heathenism, was subdued and its inhabitants baptized; and the conquered Fins were compelled to submit to the same rite. The nominal church was still further enlarged in the *thirteenth* century by the forced submission of Prussia, Livonia, and many of the northern provinces; as well as by

the recovery of portions of the Saracenic territories in Spain. The *fourteenth* century was marked by the professed conversion of the Lithuanians, one of the last of the heathen nations of Europe which embraced Christianity; while the *fifteenth* was indelibly stained by the forced subjection of parts of the newly discovered hemisphere of America. Towards the middle of the *sixteenth* century Ignatius Loyola founded the order of the Jesuits; one of whose grand objects was the propagation of Christianity among heathens and infidels by means of missionaries. Accordingly the missions of the Jesuits form an important part of the history of their society. Francis Xavier led the way into India and Japan; and within a very short period, the agents of this formidable body spread over South America and penetrated into almost every part of Asia.

It is historically true, that many of the agents employed from century to century, in this wide diffusion of the gospel were men whose wisdom, piety, and zeal would have adorned the apostolic age; but it is also notoriously true that its principal instrumentality consisted of worldly policy and martial power, the drum beats of warlike nations were louder than the notes of the message of love and peace; and consequently that its immediate results were only territorial aggrandizement, and a nominal submission to the gospel. "Accordingly as many of these conquests had been made by the sword, by the sword many of them subsequently were lost. Civilization itself, at one period, suffered a decline. Ages

of darkness rolled over the church until Christendom, so far from being in a capacity to convert the world, stood itself in most urgent need of substantial conversion." But the great event of the sixteenth century was that "glorious change of which the signs and means had long been gathering." As Carlyle says, "The Reformation might bring what results it liked when it came, but the Reformation simply could not help coming." The age, deceptive as it was could put no false face on Martin Luther the "prophet idol-breaker of his age; a bringer-back of men to reality;" a youth nursed up in wintry whirlwinds, in desolate darkness and difficulty, that he might step forth at last from "his stormy Scandinavia, strong as a true man, as a god: a Christian Odin—a right Thor once more, with his Thunder hammer to smite asunder ugly *Jötuns* and giant-monsters."

The direct effect of the Reformation was confined to the church itself, and within a very small circle of Christendom. The close of the sixteenth century witnessed the first attempt on the part of Protestant Christians to make a descent on heathenism. The distinguished honor of making it belongs to the Swiss, for in 1556 fourteen missionaries were sent by the church of Geneva to plant the Christian faith in the newly-discovered regions of South America. The *seventeenth* century was a time of mission preparation and promise. In 1659, during the Protectorate of Cromwell, the "Society for the Propagation of the Gospel in New England" was incorporated by

Act of Parliament. In 1698 the "Society for Promotion of Christian Knowledge" was instituted, whose object included the labors of missionaries. These were English societies. They were, indeed, small beginnings, but they were nevertheless the dawn streaks of a rising sun. Besides these feeble efforts to diffuse the gospel, the sermons and epistolary correspondence of the age show that many a Christian heart was laboring and swelling with a desire of greater things than these. Still the century closed witnessing little more than individual and unsustained endeavors. Had they been all suddenly arrested, only a very feeble call would have been made for their resumption; but "like the repeated flights of the dove of the deluge, they served to show that there was shut up within the ark of the church a principle of activity impatient to be free, and which promised, when opportunity served to traverse the globe." The *eighteenth* century began to fulfill the promise of the seventeenth, and has been denominated "the age of missionary associations." In 1701 the "Society for the Propagation of the Gospel in Foreign Parts" was chartered. The society in Scotland for "Propagating Christian Knowledge," was formed at Edinburgh in 1709. The Moravians commenced their missions to Greenland in 1741, and at a time, too, when their entire number did not exceed six hundred persons, and the greater part of these mere suffering exiles; yet so noble and extensive were the exertions which they made for the evangelization of the heathen, and so abundantly

were their unostentatious labors blessed, that within the short period of ten years their heralds had proclaimed salvation in Greenland; to the Indians of North America, and to the negroes of South Carolina; they had gone into Lapland, Tartary, and Algiers; and preached the gospel in Guinea, the Cape of Good Hope and Ceylon. "In the year 1784, at a Baptist Association held at Nottingham, England, it was determined that one hour on the first Monday evening of every month should be devoted to solemn and special intercession for the revival of genuine religion, and for the extension of the kingdom of Christ throughout the world." This is said to be the origin of "monthly missionary prayer meetings." Wesleyan Methodism began its work in the West Indies in 1786; the "Baptist Missionary Society" of England was organized in 1792; the "London Missionary Society," on the principle of embracing all denominations, arose in 1795; the "Edinburg Missionary Society" was instituted in 1796; and in 1799 the "Church Missionary Society" was organized by the Church of England. Missionary information was regularly circulated in periodicals specially published for that purpose. Sermons were addressed to large and interested audiences, exclusively on the obligations of Christians to send the bread and the water of life to the starving and the perishing. To these appeals the people generally responded by willing contributions. It was the signal,

"On the mountain tops appearing,"

that the charity of the ancient church was reviving, and that erelong the feet of them who bring good tidings to the people would tread the waste places of the earth.

The *nineteenth* century opened with the promise of great things. Almost at its very portals the cry went up for general association in missionary enterprise. The union of Christians for this great object pressed upon the consciences of God's people, in divers ways and in many places. The presence of this sentiment took the rank of a new power in the religious world, and its absence was felt as a great general want. Never since apostolic times has the interest in foreign evangelization been so all-pervading and strong as in the nineteenth century. There were signs in the heavens at its beginning which heralded a second rising of "Bethlehem's Star," over a myriad bloodless battle-fields to be. The birth-throes of a new "dispensation of grace" were felt on every hand. Thomas Campbell, who with his son Alexander, was destined to fill a large space in the religious history of the century, in 1809 issued the celebrated "Declaration and Address," in which with prophetic clearness he announced the great principles which should govern in "Immanuel's Land;" and as he meditated he saw in his vision, "the dark clouds going and the clear sky coming."

In 1810 the American Board of Commissioners for Foreign Missions was organized, and two years later received its charter from the Commonwealth of Massachusetts. Its organization was preceded by the

now famous agreement of a few young men, students at college, "to effect in the person of its members a mission to the heathen." This was the first foreign missionary society on this continent. This was the "handful of corn among the mountains." Dr. Mark Hopkins, a man worthy himself to be the teacher of the race, in his historical discourse, in 1860, at the fiftieth anniversary of the organization of the society, in referring to that dauntless effort in the face of storms and lightning, says: "What a contrast is here! On the one side is that vast continent, the cradle of the race and of Christianity, with its myriads of people now seen not in the purple light of the imagination as the Orient filled with palaces and pageants; nor with the eye of traffic as the land of spices and of gems; but as the abode of a perverted Christianity, of intrenched paganism, of darkness, and cruelty, and degradation; as a land where missionaries would be murdered, and fortresses could be stormed only by those who should lead a forlorn hope. On the other side are five young men from the two lower classes in an infant college, in a place so secluded that no mail from any one direction reaches it oftener than once a week, and with an ocean and a continent intervening. They are seated by a hay-stack. Dark clouds are above them; but they heed not these, nor the quick flash of the lightning, nor the thunder echoing among the mountains. They are speaking of the "moral darkness of Asia; they propose to send the gospel thither; they kneel together in prayer; and as they pray the heavens grow brighter, and the dark clouds roll away."

At the first meeting of the American Board after its organization, there were but five persons present, and at its second but seven. Its receipts for the first year were but a thousand dollars. Now its meetings are like the going up of the tribes to Jerusalem; and its receipts for the year ending August 31, 1883, were $591,488.67. Then it had no missions, and it was not known that any heathen country would be opened to them. Now it has twenty missions with 882 stations and out-stations which belt the globe, so that the sun does not set upon them, and the whole world is open. Its converts from the beginning number over ninety thousand, and the whole number of pupils taught by teachers supported by the American Board are 35,625. It has collected and disbursed nearly fifteen millions of dollars without loss from defalcation, or suspicion of dishonesty. It has printed more than two thousand millions of pages in forty different languages. It has reduced eighteen languages to writing, thus forming the germs of a new literature. It has raised a nation from the lowest forms of heathenism to a Christian civilization, so that a larger portion of its people can read than in New England. It has done more to extend and diffuse in this land a knowledge of different countries and people than all other agencies, and the reaction upon the churches of this foreign work has been invaluable. And what has already been done is not to be estimated by the results already realized. This is the smallest part. This is only the beginning. "Foundations are laid;

experience is gained; materials are gathered; the leaven is deposited and at work; fires are set."

Coincident with these splendid achievements is the growth and work of the "Disciples of Christ." In 1809 they had no members, no ministers, and no churches. All they had was a battle-cry and a blazing sword. The battle-cry had scarcely escaped the lips of those who became their Titan leaders, and the sword which they were to wield so vigorously had not been wholly drawn from its scabbard. Their battle-cry was the "union of all God's people," and their sword was the Word of God.

Whatever may be said of Martin Luther, on whose four hundredth anniversary birth-day these sentences are being written—and much can be said, and truthful things can be said, and great things can be said of the sturdy monk who "shook the world"—the future historian of the church will record the fact that to the Campbells, father and son, a debt of everlasting gratitude is due for their sublime advocacy of the union of God's people upon the only basis where it can be accomplished, the divine Christ and his eternal word. Since 1809 the "Disciples" have lived a double life. They have been the leaven in the meal, and have permeated and impressed all the religious thought of the age, Catholic and Protestant; and they have also grown into a separate religious body or denomination of no mean size. The last United States census gives them 4,681 churches; 3,658 ministers; and 567,488 members, thus ranking in numbers with the Presbyterians and only out-

ranked by the Baptists, Methodists, and Lutherans. Their earliest missionary organization was effected in 1849, and chartered soon after as the American Christian Missionary Society. Since that time that organization and its associate and auxilliary agencies, state and foreign, have collected and disbursed over $1,500,000. The result has been to add to its roll of membership not less than one hundred thousand names. And this is only the beginning; foundations have been laid; experience has been gained; materials have been gathered; the leaven has been deposited and at work, and its fires have been set. Its day of boasting is not yet. Unlike the aged warrior whose campaigns are ended and who may justly take off his armor and count up his victories, the "Disciples" are in their youth, and a modest speech and demeanor are comely graces for their adornment. They have only just entered the broad world-field of Christian endeavor, and unfurled their banners within sight of the temples of the heathen gods.

The five largest foreign missionary societies of the United States were organized between and including the years 1810 and 1831, viz.: The American Board of Commissioners of Foreign Missions in 1810; The American Baptist Missionary Union in 1814; The American Methodist Episcopal Missionary Society in 1819; The Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States in 1820; and the Presbyterian Foreign Missionary Society in 1831. These were eventful

periods in the lives of the Campbells whose names are associated so securely with the history of missions and other church work among the "Disciples of Christ." And the years to come will be the precious years which they only beheld in vision, if those who call them "brethren" listen to the cry that is wafted on every wind that blows, and let it make them deaf to the taunts and opposition of the adversary, the cry of the man of Macedonia, "Come over and help us." It is time for God's church to "get up to the high mountain" and behold the land of promise stretching away in brightness and beauty into the boundless future, where the groans of creation are silenced and the discords of the world's wide music melt into the harmonies of everlasting peace.

THE BENEFITS OF CHRISTIAN MISSIONS.

The benefits of Christian missions are temporal and spiritual, direct and reflex. In his "Christian Missions" Prof. Julius H. Seelye says: "The work of missions is worth to the church not only all that it has cost but infinitely more. And in saying this I do not forget what it has cost. I remember the sainted ones, of whom the world was not worthy, whose lives have been consumed in this sacred cause. I remember their sacrifices, the burdens and toils to which they have submitted, constrained by their love of Christ and their zeal for His kingdom. But when I think of the energy and patience and faith, the self-forgetfulness and self-devotion which

the church has shown in her missionary work, precious as is the offering, I cannot but feel that the church is inexpressibly richer for the grace which has permitted her to render it. How her faith has been strengthened in the process! How her love for Christ, and for souls whom Christ has loved has thereby deepened and grown more absorbing! How Christian hearts have thus been knit together, revealing as in no other way the oneness of the members of Christ's body with each other and with their everlasting Head! What new views of the glory of Christ and the all-sufficiency of His atonement, and the power of His renewing grace, have been beheld by the church and disclosed to the world! What an irrefutable answer to all infidelity, what a triumphant affirmation of her divine origin and claims, does the church possess in these annals of the patience and the faith of the saints! 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' The church is richer, incalculably richer, by all his sacrifices. The true economy of Christian labor is its widest diffusion."

The missionary spirit is the normal development of the church life, and as it grows the church grows in purity and power and all Christian efficiency.

Where missions do not result immediately in additions to the church membership, and where even the preached gospel has produced very slender spiritual results, the inferior benefits which it has scattered have rendered its progress through the

nations as traceable as the overflowing of the Nile is by the rich deposits and consequent fertility which it leaves behind. This is a well known subject of devout exultation in many of the inspired epistles. "The Apologies of the Fathers prove it; and the records of profane history, unintentionally, but abundantly confirm it."

Every city which the gospel visited in the earliest days of the church, and every city to which its message is now faithfully carried are proof of its corrective influence. It produced charity even in Judea, humility at Athens, chastity at Corinth, and humanity at Rome—cleansing her imperial amphitheatre of human blood and evincing that her boasted civilization had been only a splendid barbarism. Dr. John Harris in his summary of the "temporal benefits of Christian missions," eloquently says: "Virtue went out of the gospel in every age and wherever it came. The Roman Empire was rushing to ruin; the gospel arrested its descent and broke its fall. Nearly all the nations of Europe sat at their feasts of human flesh or immolated human victims to their gods; the gospel called them from the horrid repast and extinguished their unholy fires. The northern invasion poured a new world of barbarism over Christian lands; the spirit of Christianity brooded over the chaotic mass and gradually gave to it the forms of civilized life. Where it could not sheathe the sword of war, it at least humanized the dreadful art. It found the servant a slave and broke his chains. It found the poor—the mass of mankind—trampled

under foot, and it taught them to stand erect, by addressing whatever is divine in their degraded nature. It found woman — one-half of the species—in the dust, and it extended its protecting arm to her weakness, and raised and placed her by the side of man. Sickly infancy and infirm old age were cast out to perish; it passed by and bade them live, preparing for each a home, and becoming the tender nurse of both. Yes, Christianity found the heathen world without a single house of mercy. Search the Byzantine Chronicles and the pages of Publius Victor, and, though the one describes all the public edifices of Constantinople, and the other of ancient Rome, not a word is to be found in either of a charitable institution. Search the ancient marbles of their museums; descend and ransack the graves of Herculaneum and Pompeii; and question the many travelers who have visited the ruined cities of Greece and Rome, and see, if amidst all the splendid remains of statues and amphitheatres, baths and granaries, temples, aqueducts and palaces, mausoleums, columns and triumphal arches, a single fragment or inscription can be found, 'telling us that it belonged to a refuge for human want, or for the alleviation of human misery.' The first voluntary and public collection ever known to have been made in the heathen world for a charitable object, was made by the churches of Macedonia for the poor saints in Jerusalem. The first individual known to have built a hospital for the poor was a Christian widow. Search the lexicons for interpreting the an-

cient Greek authors, and you will not find even the *names* which divine Christianity wanted, by which to designate her houses of charity;—she had to invent them. Language had never been called on to embody such conceptions of mercy. All the asylums of the earth belong to her."

And what Christianity did then it is doing and will do now. It is counted a great distinction by a nation to be known among the nations; and there are nations in the light to-day which are indebted to Christian missions for their discovery, for they were called from their obscurity by the servants of Him who came "to seek and to save that which was lost." Men renounce their wandering habits and adopt a settled abode so that their comfort is increased and their character is elevated by the influence of gospel missions. The useful arts and trades of civilized life are found accompanying the progress of the gospel. Christian missions have given written languages to the people civilized and enlightened by their influence, thus laying the foundation for all the literature which the millions of these various nations may ever possess.

And education follows Christianization. Historically, education has always followed the preaching of the gospel and not preceded it. The church, in its large sense, has always been the mother of learning. The inspiration of the new life once enkindled in the soul, quickens the whole man to a new development. Education as such has no purifying power; but purify the heart by faith in Christ, and then edu-

cation may rise on the life like the pyramids without danger. The institution of laws follows education. By teaching them to read, a people obtain a knowledge of the customs and advantages of law in civilized lands; by enlightening their minds, such knowledge shows them the evils which they have suffered from the want of law; by quickening their moral nature it awakens a craving after a rule to walk by; and by thus humanizing them, it prepares them to conform to the law enacted.

One of the most valuable of the temporal benefits arising from Christian missions is the rescuing of mental character from undeserved ignominy and restoring men to the rank of common humanity. How mighty must be that influence which can thus disinter, as it were, the mental faculties, and quicken into quivering sensibility what appeared to be "a mass of unconscious brutality." How beneficent must that agency be which "takes whole tribes and nations whom a worldly philosophy had struck from the family of man, and exalts them, through grace, into the family of God."

Christian missions have afforded protection to the oppressed, and procured liberty for the enslaved; they have elevated the moral character and social rank of woman, for to her, often the missionary has been her shield, and his coming like that of an angel; and above all, they make the islands of the sea, and the kingdoms of men, as glorious as "Immanuel's Land" when the gospel which the missionary preaches is received into the heart of their peo-

ple and practiced in their lives. Some one has said: "If we knew of a region where the sun of knowledge set long ages ago; where the absence of truth has not merely left the mind vacant, but in actual possession of destructive errors like a deserted mansion converted into a den for robbers and murderers; and where truth is not only lost to man, and fatal error is in full possession, but where man is actually lost to the truth—lost to the power of even intellectually apprehending it when first presented to his mind; and if there existed a process by which that darkness could be pierced, those errors exploded, and this power restored, would not he be a great benefactor who should attempt and conduct it to a successful issue? *That region is heathenism; that process is Christian education; and that benefactor is the Christian Missionary.*"

While the direct advantages of Christian Missions are many and positive, the reflex benefits are no less apparent and powerful.

One of the laws of the divine administration is that, "He that watereth shall himself also be watered." This law keeps the streams of beneficence like the waters of the ocean, in perpetual circulation, so they are sure, sooner or later, to revisit their source. Christian Missions, in modern times especially, have returned to the people who have sustained them in temporal advantages alone more than they have cost. If any one is skeptical on this point let him read Dr. Thomas Laurie's great work on the "Contributions of our Foreign Missions to sci-

ence and human well being" and learn what missions have done for the great fields of human thought and investigation; in geography, geology, meteorology, natural science, archæology, the reading of curious and ancient inscriptions on rocks, and monuments, and pyramids; in philology, ethnography, general and periodical literature and music; in Bible translations, religious beliefs, contributions to history, education, medical science, commerce, the arts, national regeneration and world-wide philanthropy. But these are the incidental results of missions; and great as they are, they do not constitute their chief glory; that lies in bringing back darkened minds and lost souls to a knowledge of their Divine Redeemer; and the fullness of that glory can be seen only in the light that is round about the throne. And while the islands are clapping their hands, and the seas are thundering their jubilee anthems, and

"Nations are owning his sway"

through the missions which the church sends forth, the church is receiving back again whole cargoes of blessings of the glory and value of which she had never dreamed since the day her "first love" went into the freezing shadows of skepticism and apostacy.

"Piety at home" has become more manifest and happiness has increased as the news has come back from distant lands, that the Savior's Kingdom has been enlarged in the "ends of the earth;" multitudes have been "provoked to love and good works;"

a profounder realization of the unity of God's people and God's kingdom is felt; the "divine hunger for the horizon" of God's empire is keener; and from many a Pisgah's top the eye of faith watches for the coming of Him on whose thigh and vesture is written "King of Kings and Lord of Lords."

The expanding influence of the spirit of Christ is seen in that sympathetic union of all who are conscious of its presence; men become willing to consecrate themselves and their property to the "boundless benevolence of Christ;" the spirit of prayer moves hearts to pray where mere "lip service" was once rendered; noble specimens of Christian character are rising up on every hand and with pleading lips are saying, "Here am I, send me;" the conviction is deepening that it is the duty of all members of the church to engage in missionary enterprise, and that He who has laid all their powers under tribute for his service is "walking in the midst" of them, and repeating with the old-time power and solemnity "Go ye into all the world and preach the gospel to every creature," while the guilt of centuries of disobedience accumulated at their door, stirs the conscience to its depths; infidelity with its giant arms of darkness trembles in the presence of the truth, but dare not strike; Bible study is promoted, and the evidences of Christianity are increased in their number and augmented in power. The divinity of the gospel and its power to save are realized as never before since the apostolic age. The direct tendency of Christian missions is to bring the church

on its knees before God in unfeigned gratitude for the past, and entire dependence for the future, prepared to inscribe on the sublime result of the whole, "To the praise of the glory of his grace," and to furnish a grand illustration of that sublime principle of a kingdom founded in love, "It is more blessed to give than to receive."

OBJECTIONS TO CHRISTIAN MISSIONS.

The preaching of the gospel is through human agency; the preaching of the gospel is the preaching of God's word; and thus there is in it a divine element and power even though uttered by human lips. In that fellowship of the saints which God's Kingdom is to actualize among men, human hearts are knit together in love and sympathy by being coworkers together with him. He associates their agency with his own: "Go ye into all the world and preach the gospel to every creature, and lo, I am with you alway to the end of the world." The association of this commission with this promise "teaches us what the history of the church has continually illustrated, that Christ's presence in and with His disciples accompanies their preaching of His gospel. He is with them and in them as a living inspiration in their obedience to His command."

The commands of Christ are more than commands; they are blessed benedictions, and obedience to them is the enlargement of our capacity, and the opening of deeper channels through which his

blessings can flow upon us, and therefore they are enjoined. The failure of the church in many parts of the Christian world to engage in the work of evangelizing the nations has resulted in spiritual apathy and loss of power. Indifference within the church to the conversion of the world begets infidelity outside, and overwhelms the church with reproaches which she has no means to repel. The church cannot stand still as long as there is any progress for her to make. She may never stay at home until her home embraces the world.

And yet there are those who claim membership in Christ's church, and who profess to have great reverence for His word, who are opposed to missions, and especially to foreign missions. When reminded that Christ gave His commandment to "Go into all the world" to His disciples, they icily suggest that there is a mistake; that Christ gave His world-wide commandment to His apostles, not to His disciples; as if His apostles were not His disciples as well; and as if generation after generation of men would not need salvation preached to them as much as that generation did which had the illustrious privilege of being taught in person by the Son of Man and His first disciples. To give a little color to their opposition they strive to make a distinction between "missionary work" and "missionary society work." But when the practical results of their theory are looked after it is found that they have made a "distinction without a difference," for they have neither worked through a society or without one, in foreign lands.

They have done nothing except to obstruct the way with their objections which take "fantastic shapes" when viewed in the light of that gospel which they profess, and the great commandment which was given amidst the solemnities of Olivet. There is clear authority in the Scriptures for presenting the dark side of the picture as well as the bright, and therefore, some of the representative objections will receive brief attention.

First: The heathen are comparatively safe already; their ignorance of the gospel is involuntary; they are a law unto themselves; they will not be judged by the high requirements of the Bible, but by the light of Nature; and their eternal destiny, therefore, is far from hopeless, and to pronounce it otherwise is uncharitable and cruel.

To this representation it may be replied: The question is not whether the heathen can be saved without the gospel; the question is, can Christians be saved who disobey the command which bids them preach the gospel to them? It is a false philanthropy which indolently and charitably (?) abandons the everlasting happiness of millions to a mere peradventure. The only scriptural and consistent charity is that which while it may fear the worst, aims at the best, and while it dreads the destruction of the heathen, labors to the utmost for their salvation. In saving others we save ourselves.

Second: Missionary enterprises are impracticable. Heathenism is a system too old to be altered, too deep seated to be subverted, and to vast to be materially reduced.

This is not an ancient objection; it has been made, in substance, in this "year of our Lord." Against this objection, however, an Alpine avalanche of success is loosened.

> "From Greenland's icy mountains
> From India's coral strand;
> Where Afric's sunny fountains
> Roll down their golden sands;"

from China whose hoary walls open their age-closed gates and from the "sunrise kingdom" of Japan; from the Sandwich Islands; from New Zealand; from the "ends of the earth" there come the voices of great multitudes protesting against its truth, and affirming with an emphasis that the roar of the stormiest seas cannot drown, that it is practicable and profitable to say among the heathen, "Thy God reigneth."

Third: Philosophy and learning must precede the proclamation of the gospel. Education must go before Christianity. Schools must be built first and then churches. But the Lord reverses that order. The "grace of God which brings salvation" comes first and then the "growth in grace" and in intellectual possessions. The command is, preach the gospel in "all the world and to every creature." The apostolic method was that of direct evangelization. The apostles did not plant schools and then plant churches; they preached the gospel and planted churches, and so far as we can learn "they left all questions of education to adjust themselves as the

new spirit which followed their labors would direct." The more carefully Paul's method of preaching the gospel to the heathen is examined the more we shall see how profoundly it was adapted not only to the wants of his time but to all time. "Paul did not discard education, nor consider the culture or the speculations of the intellect of no concern; but he took up these afterwards. He began with the preaching of Christ; and until the heathen could know him, he determined not to know anything among them save Jesus Christ and him crucified; that their faith might not stand in the wisdom of men but in the power of God. But when this was accomplished, he was ready for all such speculations as the great truths he was proclaiming might require." Hence we hear him say: "Howbeit we speak wisdom among them that are perfect, which none of the princes of this world knew." Where Christianity has gained a footing civilization has invariably followed; and "the first house which the barbarian builds is commonly a house of God."

Fourth: We have heathen enough at home; charity begins at home; and we must evangelize home first. These are slurs, which by wearing the appearance of a pious patriotism often beguile the sympathies of the unreflecting, and tend to foster a spirit of indolence in the cause of God, whose exposure should be its utter condemnation.

But these plausible statements are met with tremendous power by Dr. John Harris, when he says: "We have heathen enough of our own at home, you

say, by which we are to suppose that you intend persons who are very ignorant and very vicious. But if such persons are existing around you in any considerable number, does not the fact implicate you in the tremendous guilt of having neglected them? And will you plead that which results from your own sinful omission of duty towards those thousands, as an excuse for neglecting a similar duty towards as many millions? But in extenuation of your conduct towards your irreligious neighbors, you probably plead that they have been far from entirely neglected; that the knowledge and means of religion have been within their reach from infancy. From which we learn, on your own admission, that they are ignorant, not by necessity, but by choice—self-constituted heathen men, who deliberately prefer practical atheism to Christianity. And we ask: Is the world to be kept in ignorance, are the millions abroad to be left to perish because there are those at home who 'hate instruction' and 'love darkness rather than light?' Such a sentiment you profess to repudiate, but still you say, 'Charity begins at home,' and practically you do nothing to send her away from home to the 'regions beyond.'"

Our duties, temporal and spiritual, are so related that he who neglects the least at the expense of the greatest, or the greatest at the expense of the least, inflicts injury upon them both. The cause of human welfare is one and indivisible, and therefore, the interests of religion at home can never be opposed to the interests of religion abroad.

Fifth: Christians are not sufficiently united to attempt the conversion of the world. As Christ prayed for the visible union of His followers no missionary enterprises should be undertaken until that union has been effected. But let it be observed that while the union of God's people is greatly to be desired, and every effort possible should be made to bring it about, yet after all, the preaching of the gospel is not made to depend on the union of the professed followers of Christ, but on the *explicit and all-authoritative command of Christ.* And the history of the church actually proves that in all the ages of the church, when the disciples have been most active in preaching the gospel, and most sensitive in their obedience to the command of their Master, their union has been most apparent and complete. So long as there is a common object toward which all are laboring, to that extent will the essentials of unity be observed to reach it. Each will have a zeal for the glory of God and an admiration for the other's piety; and "the only contention between them will be that of the vine with the olive, which shall bear the best and most abundant fruit."

Sixth: "The time is not come, the time that the Lord's house should be built;" when that time arrives the Almighty will easily find means to accomplish the conversion of the world, and till then all our efforts are premature and presumptuous, and must prove abortive.

This objection is both old and new. It is as old as William Carey and as new as the latest advocacy

of the millenarian theory, that "the world's conversion must be wholly divine." When William Carey, the pioneer of modern missions in England, proposed in a ministers' meeting to attempt the spread of the gospel among heathen nations, the venerable Dr. Ryland said with tremendous emphasis, "Young man sit down; when God pleases to convert the heathen he will do it without your aid or mine." In 1796 foreign missions were denounced before the General Assembly of the Church of Scotland as "highly dangerous to the good order of society." If it is really "disrespectful to the Lord Jesus Christ," and a forestalling of the appointments of heaven to assail the idolatries of the heathen world, and torment the demons before their time; then it would seem as if counter-missionaries ought to be employed to protect those abominations, and prolong their reign for a season longer. But over against this do-nothing idea, lies the great commandment, the contemporary of every age, "Go ye into all the world and preach the gospel to every creature." Nearly sixty worlds have come and gone since that imperative command was first uttered; yea, sixty generations of men have passed from the earth or are "passing now," since Jesus said to His first disciples, "The time is now come," "Go;" and never since then has the Lord of the church ceased to say to His disciples "Go." There were fields ripe for the harvest then, there are fields ripe for the harvest now; and all along the flowing centuries since the coming of the Son of Man the harvest fields have been ready for the reaper's sickle.

The vision of the man of Macedonia has been seen by other men than Paul, and heathen voices are lifted up in earnest supplication for help. All Christian hearts hear and tremble under this cry which comes,

> Through midnight gloom from Macedon;
> The cry of myriads as of one,
> The voiceful silence of despair,
> Is eloquent in awful prayer—
> The soul's exceeding bitter cry,
> "Come o'er and help us, or we die!"
> How mournfully it echoes on,
> For half the world is Macedon!
> These brethren to their brethren call,
> And by the love that loved us all,
> And by the whole world's life, they cry,
> "O ye that live, behold! we die."

Seventh: Besides the foregoing, which have at least the semblance of strength, there is a group of objections which to the Christian heart need only to be named to be abhorred. "We have so little religion at home that we cannot afford to send any abroad;" "missionary societies are disrespectful to the Lord Jesus Christ;" "the expense is great, and we cannot afford it;" "you might as well attempt to empty the Atlantic ocean with a tin dipper;" "a group of half a dozen foreign missionaries in China will be as a grain of sand upon the shore of the vast Pacific ocean;" "it is shocking to take God's work out of His hands;" "Executive Committees or Boards of Managers may install themselves as lords of God's heritage."

These objections and others like them have been defended with a pertinacity and pugnacity which

zeal for the truth can seldom command. If those who entertain them set a high value on religious distinctness from the world, they are certainly unfortunate in having adopted objections to the missionary cause which, as far as they go, completely identify them with the world. If indolence, self-indulgence, and unbelief could speak on the subject, they would repeat the very same objections in the very same words. All these objections ought to rebuke those who make them until their cheeks crimson with shame. Unless the great command of Christ to preach the gospel to every creature has been modified or repealed, it comes down with annihilating weight on all objections, and challenges every disciple as one included in the principle which it contains, *to withstand it at his peril.* All who possess the gospel are bound to co-operate to the extent of their ability in giving it to the world. And it were better a thousand times, to be the devoted missionaries and brave the breath of pestilence and the sword of persecution; endure fierce tropical suns, or freezing blasts from plains of snow; or premature death far from kindred and home, than to be of those who live every day in open defiance of the mandate of the Lord, and who would damp all missionary effort and rob it of its victories and its crowns.

DEVOTEDNESS TO CHRISTIAN MISSIONS.

There are many and great reasons why the church should be inspired with the high missionary zeal to which she is summoned. The church cannot rise

and shine, her light having come, except that the glory of the Lord shall have risen upon her. He is her life, and she will have energy, endurance and holy zeal in her great work, only as he gives her His strength and inspiration. The church must, therefore, look to Him first of all for that spirit which will lead the way to her immortal victories. In the largest possible sense Christ is the world's savior, and there must not be any apathy on the part of His church respecting the world's conversion. Whatever may be the Christian's love and sympathy for men, it is after all the boundless love of Christ that constrains him to do what he can for their salvation. The great motive for missionary work, the grand and ever-inspiring motive, is the dying, risen, and all-victorious Christ.

"Not the wants of men, but the work of Christ; not the wretchedness of the world, but the will of the world's Redeemer, who is our Lord; whose will, regnant over ours, makes us willing in the day of his power—this is our undying inspiration whereby our words become the echo, and our works the fulfillment of his exulting cry; "And I, if I be lifted up from the earth, will draw all men unto me." We catch the echo and send it round the world until her

"Mountain tops
From distant mountains catch the flying joy,"

and all the plains and valleys become vocal with the high praises of God. Those who are called to this work are not the halt, or the lame, or the blind,

of the Christian flock. Intellect has been laid upon the altar of Christian missions that was worthy of the crown of an arch-angel. And hearts have been bruised in the wine press of heathen lands that have been counted worthy of a place beside the beating heart of the world's Redeemer. If Paul's name is worthy of undying memories, so is Judson's. There is nothing in the universe grander than a Christian man; and no one is more blessed than he who gives all his honors and his crowns to the service of Immanuel. Laws, armies, and revolutions are only visible expressions of the world's power, but they are as nothing in the presence of a great princely Christian character. Royalty has trembled, and thrones and scepters have shaken in his presence. Great multitudes of heathen have been moved and subdued by him, and heaven has resounded with the thunders of his victories. The missionaries who go forth with such consecrated characters need not fear. A great divine purpose is fulfilled in them. The energies of heaven are working like Titans in their behalf. The ages have groaned with the burden which they go to lift. "All things sigh to be renewed, and renewed by the word they preach, into that new creation of which the Christ is Head. All human hopes, all immortal thirsts, all divine revelations, all guilt aching to be cleansed, all prayers, all examples, all memories of the faithful," conspire to cheer them in their pilgrim journeys from land to land. And behind them the voice of a great chorus rises in Christian harmony, saying—

"Live and take comfort. Thou has left behind
Powers that will work for thee;
There's not the breathing of the summer wind
That will forget thee;"

and the Church will not forget thee; and Christ will not forget thee; and so finally shall the earth be a great empire filled with the "glad tidings of great joy."

CHAPTER II.

GENERAL CHRISTIAN MISSIONARY CONVENTION.

THE tendency to retrospection and historical narration, is not merely a characteristic of old age or an accident of human decline; it is a beneficent arrangement of divine Providence.

In all education experience renders an important service, and for its teaching there is no substitute. "Thou shalt remember all the way in which the Lord thy God hath led thee;" "One generation shall praise thy works to another, and shall declare thy mighty acts." The past is thus brought forward into the present; the stream of tradition is kept running; and while the less valuable facts may be precipitated and left by the way, the more important are borne along as materials for the continuous history of our race.

Apart from this provision the annals of the world, sacred and secular, would have been far more meager and fragmentary than they are; and the hand of God in history would have been far less obvious than it now appears. Every generation completes a portion of history, and every generation should con-

vey to its successor whatever is worthy of transmission. This is true in regard to communities, whether they be divinely appointed, or merely human associations. They all perform a part in the world's complicated machinery, and their combined acts contribute something to the world's history. The actors in them are continually passing away, and new ones come forward to supply their places.

It is well, therefore, for every form of organized society, to pause occasionally and devote itself to a review of the past, recalling whatever of persons or events may be worthy of recollection, and placing on permanent record so much of the gathered results, as ought to be preserved. The successive generations overlap one another in precisely the way to form a continuous channel for the traditionary current.

The providential events which opened the way for the religious movement carried on by the "Disciples of Christ," also brought influences to bear upon the minds of those who engaged in it at the beginning, that were adapted to kindle in their hearts a missionary spirit, enlighten them in regard to their duties, and prompt them to evangelical enterprise on a more comprehensive scale than any of their religious contemporaries.

From 1809 to 1849 were the tremendous battle days of the Disciples. The "Declaration and Address" prepared by the "acute, logical, and scholarly mind of Thomas Campbell, though uttered in words as calm as the peaceful sea, yet was like the rush of

a hurricane in the effects which followed upon the great outlying religious world.

The period from 1809 to 1823 may be called a "preparatory period." During this time the saintly Thomas Campbell barely broke through the ecclesiastical environments which had been thrown around him by his early religious teaching and training. But the fourteen years embraced within these limits, were not idle years or barren of results. They were spent chiefly, it is true, in gaining a summit from which a wider horizon might be surveyed, and more accurate observations made. And this of itself was not an inconsiderable result. It was a steep ascent and the way was often dark and toilsome.

It is not enough to state the principles of correct action, they must be applied as well as stated; and how to apply the principles pronounced in the "Declaration and Address" was one of the great problems before the elder Campbell and his mightier son, Alexander. Gradually they reached a high point of observation, and from that summit they surveyed the field. They saw that religious darkness covered almost the entire earth, and gross darkness covered the hearts and minds of myriads of people. The Church of Christ which at the beginning was one, lay before them, as formless and void as chaos. Great armies of warring sects were marching hither and thither, their leaders crying, "lo! here" and "lo! there" is the place of safety. Guerilla bands were roving over the country with strange devices

on their banners, and stranger words upon their lips. Occasionally a gleam of light could be seen through the general darkness. Through the clouds which overhung the religious heavens they saw beneath an unwonted commotion in the religious world. The great divine mandate had been uttered again, "Let there be light!" and the heralds of a new day uttered their cry, "The morning cometh!" and the banner of the Crucified appeared once more in the van of the armies of heaven and above the battle-banners of men.

They looked again, and they saw the young and the old upon their knees in effectual fervent prayer. They heard the cries of deep supplication from the thousands of God's people who had never bowed the knee to Baal. The clouds were certainly rising; they could see them rise and one by one disappear. Men were calling for the Word, the Word whose entrance giveth light. The islands of the sea were lifting up their voices and pleading for redemption. The "ends of the earth" were asking for the "coming of the Son of Man." The narrow limits of a "sect" were too small to compass the world; the Christ and his church only were able to save it.

This and much more they saw. They said the Christ must be the only master to whom the world must bow. They said the church of Christ must not be forever divided into warring factions; God's people must be one, and then the millennial day will come.

There was but one weapon that could break in pieces the oppressor, and let the captives free—and that was the Word of God. When these things were settled in their minds they girded themselves for the inevitable conflict. They put on the "whole armor of God" and took the sword of the spirit which—

> "Though fit for archangel to wield
> Was light in his terrible hand."

Then came 1823, and the "battle of the giants" was fairly opened; the hands of all raised against one, and the hand of one against them all. Thomas Campbell was sixty years of age and his head covered with a crown of glory. He had helped to plan for the battle but his age unfitted him to enter the arena of angry strife. His education and wisdom fitted him for counsel but his hands were not trained for war.

Alexander Campbell was thirty-five years old when he wrote the introduction to the *Christian Baptist.* As Carlyle once said of Martin Luther so may it be said of Alexander Campbell: He was a a man of "rugged, sterling sense and strength. He flashed out illumination from him; his smiting idiomatic phrases seem to cleave into the very secret of the matter. Good humor too, nay tender affection, nobleness and depth: This man could have been a poet too! I call him a great thinker; as indeed his greatness of heart already betokens that. 'His words are half battles.' The essential quality

of him was, that he could fight and conquer; that he was a right piece of human valor."

Than Alexander Campbell no braver man ever lived in that great company of God's true people, whose character is valor.

The fourteen years of preparation and observation already referred to, were followed by seven years of relentless religious warfare. The history which lies between the years 1823 and 1830, is noisy with the roar of immense conflict. Men did not calmly reason; they stubbornly fought. On the one hand it was the death struggle of sectism; on the other the effort of broad, catholic truth to carry the field. Words were said and things were done which the sober after-thought wished had never been said and never been done.

Much that was good in the religious systems of the day received iconaclastic treatment along with the bad in whose company unfortunately it was found. It would not be true to the facts to say that Mr. Campbell's words were always the fittest to describe what he assailed so bitterly and vigorously. At least they were not so guarded but that they sometimes were carried further than he intended they should go. His arrows were shot from a bow full strung and sometimes went through and beyond the mark. This, however, is not the wonder of his life—the wonder is that he said so few things that ought to have been left unsaid.

In the *Christian Baptist* Mr. Campbell's work is more general than specific. It was the roar of

columbiads; it was the rush of the hurricane; it was the sea at high tide and mighty storms on top. His generalizations of gospel revelation were as sweeping as the sun in its course, and as grand as the mountains beneath it.

But when the cycle of seven years of stormy life had been completed, and Mr. Campbell had in a large measure conquered a peace, and was disposed to look more calmly and critically into his already projected work, he wrote: "Many subjects introduced into this work have not been fully and systematically discussed. General views have been submitted rather than full developments and defences. Not a single topic has received that finish, or that elucidation which it is within the compass of our means to bestow upon it. I have thought if life should be prolonged, and an opportunity offer, that I would one day revise this work, and have a second edition of it published with such emendations as experience and observation might suggest."

The "emendations" to which he refers he was never able to make with his own hands except as he indicated them on the pages of the *Millennial Harbinger* which he began to publish in 1830.

The *Christian Baptist* was the "thunder-hammer" of his might which he used with but little regard for the consequences; the *Millennial Harbinger* was the full-orbed power of the righteous man who desired to "deal justly, love mercy, and walk humbly before God."

It is, therefore, only rendering simple justice to the strong, brave man to go to the years beginning with the publication of the *Millennial Harbinger* to find Mr. Campbell's mature views in regard to missions, and especially for his mature views on methods of co-operation. Not to do this is to do violence not only to him but to truth itself; and time's revenges will surely come upon those who seek to oppose "missionary societies" because in the heat of the most furious controversy Mr. Campbell uttered words which when peace came, he did not defend, but would have "revised and emended."

In the *Millennial Harbinger* his work is more specific and less general, especially on the questions of church polity, organization, and methods of co-operation. On these pages there is no uncertainty in his utterances on any of these questions. Neither was he in his dotage as some would have us believe. He was in the greatness of his intellect, and able to command an empire when the American Christian Missionary Society was organized in 1849.

No one ever had a better opportunity to fully know Mr. Campbell's mind on the question of organization for missionary work, or "missionary societies" than W. K. Pendleton, the now hoary-headed and honored President of Bethany College, and Mr. Campbell's successor in that office. As a son he was ever near to the giant's heart, and he knows whereof he affirms.

In 1866 Mr. Pendleton delivered an address on the occasion of the eighteenth Anniversary of the Ameri-

can Christian Missionary Society. This address is published in full with the minutes of the convention of that year. In that address Mr. Pendleton says on the point we are now considering:

"There is a class among us, who have a sort of bibliolatry toward the *Christian Baptist*, and, as is usual in such cases, they imagine that it has uttered many oracles, which upon a more careful study it will be found, are not to be discovered on its pages. This is especially the case, with reference to this subject of missions. Early in the issue of this work, in the second number, the editor declared that he did not intend to dwell much on this topic — and every one familiar with its pages, knows that this purpose was strictly adhered to. Not only is the measure of interest which was given to this subject greatly exaggerated, but the spring and main motive of it are almost universally misunderstood. We feel that it is due to the great name of Alexander Campbell to vindicate his memory from the charge that he was ever opposed to true missionary work, or true and scripturally conducted missions. It must be remembered that in his early writings, he was engaged almost incessantly in the fiercest and closest conflicts with the various forms of sectarianism, which surrounded him, and which as organizations, both in their theory and their practice, he was deeply convinced, were injurious to the highest interests of the church, and incumbrances upon the primitive power of the gospel. As such he attacked them. "Their missionary *plans*" was but one feature of many, and this, as a

plan, not as a legitimate *purpose*, he criticised, with a moderation and caution, however, which showed that he desired to touch it but gently. His arrows were directed against the "*scheme*." "Our objections to the missionary plan," says he, "originated from the conviction that it is unauthorized in the New Testament; and that, in many instances it is a system of iniquitous peculation and speculation, I feel perfectly able to maintain. * * * * Not questioning the piety and philanthropy of many of the originators and present abettors of the missionary plan, we must say that the present *scheme* is not authorized by our King." This was written in the very beginning of his work as a Reformer, and lest some might stupidly misunderstand his motives, he throws out the following caveat: —"There is another difficulty," he says, "of which we are aware, that, as some objects are manifestly good, and the means adopted for their accomplishment manifestly evil, speaking against the means employed, we may be sometimes understood as opposing the object abstractly, especially by those who do not wish to understand but rather to misrepresent. For instance —That the conversion of the heathen to the Christian religion is an object manifestly good, all Christians will acknowledge; yet every one acquainted with the means employed, and with the success attendant on the means, must know that the means have not been blessed; and every intelligent Christian must know that many of the means employed have been manifestly evil. Besides," says he, and

this I take to be the key to all his opposition to these sectarian missions, "to convert the heathen to the popular Christianity of these times, would be an object of no great consequence, as the popular Christians themselves, for the most part, require to be converted to the Christianity of the New Testament."

This is the author's own explanation of the motives of his opposition as expressed on the earliest pages of the *Christian Baptist* itself, and I need not pause to show how utterly irrelevant it is, to the uses for which it is now sought to be employed. The fact is, his heart was too full of the benevolent and saving power of the gospel, to allow him to impose any trammels upon any legitimate means which the liberality and the wisdom of the church might devise for its universal proclamation. When this Society was first formed, he was made its president, and in this relation he continued, by the partiality of its members and with his own consent, till he was called to join the congregation of the first-born in heaven. From the first, he threw his mighty influence in its favor. During the earlier months of 1849, in the autumn of which year it was organized, he gave his pen and the pages of the *Harbinger* liberally to prepare the way for its adoption."

In 1874 Mr. Pendleton delivered an historical address before the same society on its twenty-fifth anniversary. That address is presented in full, because it is the testimony of one who "had perfect understanding of all things from the very first," and is therefore pertinent and important.

Of the organization of the American Christian Missionary Society and Mr. Campbell's relation to it Mr. Pendleton says:

"The American Christian Missionary Society, now met to celebrate its twenty-fifth anniversary, was organized in this city of Cincinnati, in October, 1849. The greatest hearts of the brotherhood of that day had been in conference about the matter, and the result was a General Convention and the organization for efficient work. David S. Burnet, who presided over this convention, in a letter addressed to Alexander Campbell informing him of his election as President of the Society, says: "When Bro. Pendleton appeared in the convention and informed us that your absence occurred in consequence of illness, we doubly sympathized with you in an affliction, which was also a disaster to us, as it deprived the convention of your society and counsel. The convention over which you were elected President has requested me to assure you of their sympathy and prayers — a duty most genial to my feelings, the more especially as I can, in the same communication, contribute to your joy by announcing a happy issue of our meeting. About five thousand dollars were raised in money and pledges for our various enterprises but especially for the Bible and Missionary Societies, which shared about equally in the munificence. I never knew so fine a meeting. It lasted one week and filled us full of joy and love. The representatives of the churches from abroad amounted to about two hundred."

The "joy and love" expressed by the correspondent of the convention was fully shared by the great heart to whom it was addressed. Commenting on this movement, he said: "It is the glory, and I trust it will be long regarded as the glory of the first convention ever assembled of our brethren, that then and there they unanimously resolved, in the name of the Lord, to institute, to organize, and to put into operation, a society for spreading salvation and civilization over all lands, as far as the Lord will give them the means and the opportunity. * * I have, at present, only time to add, that, of all the other projects of the age, this is the chief."†

Nothing is better known to those familiar with the life and hopes of Alexander Campbell than that, among the concerns of deep solicitude with him, this of the organic co-operation of the entire brotherhood for the spread of the gospel was the most constant and profound. It was in his conversation, in his preaching, in his prayers. In 1842, moved by his sense of what he called the "great need of a more rational and scriptural organization," he wrote in his *Harbinger:*

"1. We can do comparatively nothing in distributing the Bible abroad without co-operation.

"2. We can do comparatively but little in the great missionary field of the world, either at home or abroad, without co-operation.

"3. We can do little or nothing to improve and elevate the Christian ministry without co-operation.

† Mill. Harb., 1850, p. 76.

"4. We can do but little to check, restrain and remove the flood of imposture and fraud committed upon the benevolence of the brethren by irresponsible, plausible and deceptious persons without co-operation.

"5. We cannot concentrate the action of the tens of thousands of Israel in any great Christian effort, but by co-operation.

"6. We can have no thorough co-operation without a more ample, extensive and thorough church organization."‡

Again, he says: "If Christ's kingdom consists of ten thousand families, or churches—particular, distinct and independent communities—how are they to act in concert, maintain unity of interests, or co-operate in any system of conservation or enlargement, unless by consultation and systematic co-operation? I affirm it to be, in my humble opinion and from years of observation and experience, impossible. The Bible teaches also its impossibility and suggests a different system."§

In 1844 he is still pressing the subject upon the brethren. He says: "The matter of the organization of churches as such was fully developed twenty years ago in the *Christian Baptist*, and more recently in my extra on order. But we now evidently want some scriptural system of co-operation, some general or common understanding in matters connected with the intercourse of communities and public laborers. At present there is no common

‡ Mill. Harb., 1842, p. 522. § Mill. Harb., 1842, p. 60.

understanding among the churches on this subject; and, as a consequence, many unpleasant occurrences and a great want of concentrated effort in building up the common cause." ‖

In October, 1844, a meeting of conference on these subjects was held in Steubenville, Ohio, pursuant to the request of a number of churches in Virginia and Ohio, for the purpose of exchanging views on the subject of co-operation, organization, etc. Various propositions were suggested and discussed, and the meeting adjourned to meet in Wellsburg, Virginia, having first appointed a committee of five to draft and report propositions for further discussion. Alexander Campbell was the chairman of the committee and prepared the report. It discussed, in three several chapters: 1. Organization. 2. Church Edification. 3. Co-operation. In the third chapter he said:

"1. Christians should co-operate in all things which they cannot so well accomplish by their individual enterprise.

"2. As it is the duty of every congregation, in any city or district of country, to have respect to its influence upon the community in which it lives, being placed there as a candlestick, so it is the duty of all congregations, in any city or district, to co-operate in accomplishing in that district, state or nation whatever they could not otherwise accomplish for the publication of the word and the edification of the church.

‖ Ibid. 1844, p. 45.

"3. To do this successfully, they must either, occasionally, meet together by deputies, messengers or representatives, and consult together for the better performance of their duties. These meetings being voluntary expedients in matters of expediency, such persons have no authority to legislate in any matter of faith or moral duty, but to attend to the ways and means of successful co-operation in all the objects of duty before them."*

These earnest utterances were echoed from many strong, concurring hearts, and in various forms the sentiments began to embody themselves in different parts of the country. In Cincinnati, Ohio, the nucleus was soon formed of "The American Christian Bible Society," also of a "Tract" or "Publication Society." From the first, many of our most prudent workers and far-seeing thinkers objected to these organizations—to the latter as premature and savoring too much of a secular character, and to the former as unnecessary, because of the work being already sufficiently provided for in the organization of the American and Foreign Bible Society. Still the interest excited by these movements was considerable, and the agitation and discussion to which they gave rise led soon to the call of the General Conference which, in 1849, organized the society whose twenty-fifth anniversary we celebrate to-night.

This was the work of no faction; of no ambitious, scheming, demagogues; of no unsound progressionists; of no clique, conclave or club. It was the

* Mill. Harb., 1845, p. 66.

ripened fruit of twenty-five years of prayerful growth, under an ordeal of persecution and misrepresentation and multiplied conflicts with friends false within and enemies fierce without; it was the wisdom of the heroic pioneers of the reformation, whose lives had been stamped with many and signal evidences of providential guidance; it was the united voice of leaders, than whom none truer or braver ever bore in the battle's front the banner of our King; it was an open field-movement, when Israel's hosts arrayed themselves for nobler achievements, and foremost in the ranks rang the veteran voices of Campbell, and Scott, and Burnet and Johnson, and Smith, and Challen, and Allen, and Rogers, and Fall, and others who are of the immortal few, whose names a grateful brotherhood will not suffer to be forgotten or defamed.

But one of those first men, already then venerable fathers in Israel, I see among us to-night. A few of us who were younger twenty-five years ago are here, and, I thank God, still standing by the old flag which the fathers unfurled; but you, our venerable Challen, you were our first Corresponding Secretary; and when, through the caprices of Ohio river navigation, our first president was prevented from reaching the first anniversary of the society in time to open the proceedings, you were appointed by the Board to deliver the first annual address. Do you remember your first words on that memorable day? "The cause of missions is the cause of God. It is the chief instrumentality in the propagation of the gospel." So you

said then, and so you believe now. You looked over the vast field in our own country, over the east and the isles of the seas, and lingered with the fond sadness of an exile as you heard in fancy the song of the reaper, the shout of the vine-dresser; the pipe, and the harp, and the tabret filling the air with festal mirth in thy "delightsome land," O Immanuel! It was a vision of the olden time, when "the joy of the whole earth was Mount Zion" — a vision of thy brighter days, hovering as in a dream over the desolation of this hour of darkness, O Jerusalem! We remember with what enthusiasm you anticipated "the thrill of joy that the news of the first convert on Zion's hill would send throughout the army of the faithful."

For Jerusalem was our first foreign mission. As early as October, 1848, Dr. James T. Barclay, of Virginia, had addressed a letter to the Corresponding Secretary of the Christian Bible Society, in which he expressed the hope that the general meeting of the brotherhood, which had been called to consider the matter, would decide to establish a Foreign Missionary Society, and, in that case, offering his services to go with the gospel to them that "sit in darkness and the shadow of death." From his copious pen able articles appeared in the *Christian Age*, advocating the claims of "Zion, the city of the Great King," as the most appropriate place for the first mission-station and foreign missionary efforts of those whose exalted vocation it is to 'restore all things as they were delivered to us by the apostles.'" The suggestion was received with enthusiasm, es-

pecially in Virginia, where the Barclay family were so well known; and before the first year of the society's life was run the Jerusalem Mission had been decided upon, and the beloved missionary was on his way to the ancient "City of the Great King." The interest awakened by this movement was general, deep and warm; so that, when in Virginia it was proposed, by the lamented J. W. Goss, that she alone should support the Jerusalem Mission, I remember with what catholic zeal and spirit you, Bro. Challen and others, refused to allow the general enthusiasm to be excluded from an open share in the joyful work. Kentucky, Ohio, Indiana, Illinois, Missouri, Tennessee, Pennsylvania and other States wanted stock in the common honor of sending the gospel back again to the land of its birth, and must not be excluded from the privilege.

But in making this allusion to what may seem a spirit of emulation among the States on this subject, let me not do injustice to the memory of the departed Goss. His was a mind too catholic in thought, a heart too all-embracing in its Christian fellowship, and a practical wisdom too regulative and foreseeing to propose anything so narrow, exclusive and short-sighted as to repress the enthusiasm or hinder the liberality of any part of the great brotherhood in the cause of missions. His idea was larger. He contemplated many foreign missions, and thought that it would conduce to their speedy establishment and certain support if each State, or co-operation of States, would select one mission and pledge itself

specially to its support. It was the suggestion of a noble zeal and a great heart. Rich in imagination, thrilling in eloquence, strong in argument, and true in every instinct of his nature to his convictions of truth, he stood with the now venerable Coleman, his peer and true yoke-fellow in every high quality of man and minister, foremost among the public representatives of the cause of missions in the Old Dominion. He has taken his place among the cloud of witnesses that behold us to-day, and shares, as spirits may, in the fellowship of this anniversary.

The question will be naturally asked by the younger Disciples who are working with us to-day, Was there no objection raised against this organization in the beginning? We answer, yes. In the first form of the Constitution of the society the third article provided for annual delegates, life members and life directors, upon a "money basis," as it was called. It was also supposed that the Constitution opened the door of membership to Christian, Jew and Infidel alike, "thereby amalgamating the church and the world." These objections made by the general meeting of the Disciples of Virginia, in May, 1850, P. Woolfolk, President, and R. Y. Henley, Secretary, and substantially urged also by congregations and individuals in other States, were not captious or censorious, but in the best feeling and with many expressions of interest in the general purpose of the society. They were met with a noble courtesy by the next annual meeting of the society, and the objectionable article was promptly stricken

out of the Constitution. This was in October, 1850; but in 1852, I think, the propriety of this action was reconsidered, and the clause which in the spirit of compromise had been stricken out but two years before, out of deference to many brethren who objected, was again restored to the Constitution as the wisest policy for the financial success of the society. A comparatively small number of contributors, and a steady and reliable income every year, such as life directorships and life memberships secured, was found to be better for the support of missions and the pay of missionaries than a host of friends harmonious and contented about plans, but an empty treasury; and to this the society steadfastly adhered till 1869, when the "Louisville Plan" was adopted.

But there was also opposition of another type; opposition to the society as an organization, and even to "conventions" of the brotherhood, to consult and co-operate, in any representative way about anything. Opposition to conventions, opposition to societies, opposition to boards, opposition to presidents, opposition to treasurers, but especially, and above all, opposition to corresponding secretaries. There was nothing, it was contended, higher, bigger, or more to be respected than a church, an *ecclesia*, a congregation. This was proved by the *Christian Baptist* and Dr. Carson, and the interpretative logic of Jacob Creath, Jr.

I notice this phase of the fortunes of the society out of no feeling of discourtesy to any one, living or dead, but because I feel it due to the interests of the

missionary cause and to the memory of Alexander Campbell, that the truth as to his sentiments on this subject, late or early, mature or premature, shall be truly and correctly known. It has been wisely said that nothing is more delusive than half-facts — facts stated out of their connections and apart from their qualifying conditions. Hence, in the form of our judicial oaths, we are charged to "tell the truth, the whole truth, and nothing but the truth." To tell the truth as far as we go and keep back something, or to tell the whole truth and add something that is false, is, in either case, to add ingenuity to misrepresentation and make the statement doubly delusive.

That Alexander Campbell, in 1849 and 1850, favored conventions of the brethren, and specifically the missionary organization then in its infancy, can not be denied. It was not only evidenced by his acceptance of the Presidency from the first, but by his earnest advocacy of it in the *Harbinger* to the close of his long career as a writer. I have already shown, by numerous extracts from his writings, running back anterior to the formation of the society in 1849 to 1842 — to speak accurately, in the autumn of 1841 — how his great and brave mind was working on this subject. About that time your speaker first became intimately connected with him in public work, and could claim some right, therefore, to speak from his own knowledge had the voice of the "old man eloquent" given no public or certain sound on the subject. But it is not necessary. He has spoken for himself with the emphasis and power and clear-

ness with which his voice was ever heard, when uttering his strong convictions concerning the welfare of the church.

But I may be allowed to remind some living witnesses here and elsewhere of the fact that it was some objections of his to the manner in which the American Christian Bible Society was inaugurated, especially the opinion that the general brotherhood had not been duly consulted about it, that led to the call of the grand convention of 1849, which first organized the missionary society. I remember the solicitude with which he looked forward to the first great general convocation of the brotherhood. It was suited to his large idea of the hosts of the Lord, and fired his heart with the enthusiasm with which he was wont to imagine David going up to the national festivals of Israel. But when the time came he was just recovering from severe illness, and it was deemed unwise for him to attempt to go. Thus disappointed and at the last hour, he requested me to go and bear his regrets for his absence; and, as I might be able, also his hopes and wishes concerning the action of the convention. And when I returned to him and told of that action, and of the numbers and strength and enthusiasm and harmony of the brethren who had concurred in it, and gave him a copy of the constitution which they had adopted, he wrote in the next *Harbinger:* "I am particularly gratified with the great issues of deliberation."

Words like these from him were particularly displeasing to some who thought they had understood

him differently, and whose views of conventions and societies, they believed, had been sanctioned, if not formed, by the teachings of the *Christian Baptist.* Foremost among these was Jacob Creath, Jr. He not only assailed the conventions of the brotherhood, but declaimed with his usual positiveness and severity against the inconsistency of Alexander Campbell, in the *Christian Baptist* in 1823 and 1824, and Alexander Campbell, in the *Millennial Harbinger* of the year 1850. A characteristic sample of this writing may be found in the *Harbinger* of the year named, page 637. Quoting from himself in an article contributed to the *Christian Baptist*, in 1823, Bro. Creath says—"I wrote as follows respecting conventions: 'I have long been a member of associations; and to the best of my knowlege, all the rivalships, divisions, schisms, jealousies and antipathies which have existed in our State have been generated, nourished and measurably matured in associations. By adopting the same rule by which associations are formed, we might have a national convention of all the kindreds, tongues, people, tribes and nations under heaven, to meet once in every ten or twenty years, in London, Constantinople, Pekin or Philadelphia. Let each meeting send an embassador, plenipotentiary, messenger, priest, high priest, pontiff or king, as the urgency of the case may require.'" This, he says, he wrote five years before that beast (the Elkhorn Association) gored him, and that it is, with a quotation which he gives from the editor's own pen, "a fair sample of the whole *Christian Bap-*

tist on the subject of conventions." Now, if this is so, then the genius of taste and rhetoric, and logic, and common sense, with all languages, Londonic, Constantinopolitan, Pekinic and Philadelphian, have mercy on the *Christian Baptist;* and let "each meeting," with its high priest, pontiff, or king." have mercy on us all!

But did Alexander Campbell write thus in the *Christian Baptist* about such convocations as he afterward recommends in the *Harbinger?* Let Bro. Creath's own selection answer. It reads: "In two preceding essays," says Alexander Campbell, "we partially adverted to the causes that concurred in ushering into existence that *monstrum horrendum, informe, ingens, cui lumen ademptum* — that monster, horrific, shapeless, huge, whose light is extinct, called an ecclesiastical court. By an ecclesiastical court, we mean, those meetings of the clergy, either stated or occasional, for the purpose either of enacting new ecclesiastical canons or of executing old ones." Here it is. When Alexander Campbell, in the *Christian Baptist*, characterizes an ecclesiastical combination of this kind as "anti-scriptural, anti-Christian and dangerous to the community, civil and religious," of what is he talking? Is it not definitely stated by himself to be an "ecclesiastical court?" and does he not define such a court to be one met for the purpose of enacting new ecclesiastical canons, or of executing old ones?

To this fierce and angry attack upon his consistency, Alexander Campbell in courtesy replied, but

only in a few brief notes. Had he been conscious of real inconsistency, no one would have been readier frankly to acknowledge it. In a note he says: "While I always read the *Christian Baptist* with pleasure, and wonder that, written when it was, and amid such conflicting circumstances, it has so long withstood opposition, yet I do not now, nor have I ever considered it as invulnerable in some points." Still he denies that upon any fair construction of his writings there is any real inconsistency on these points. The "organizations," "schemes," "ecclesiastical courts," "missionary crusades of rival sectaries," propagandism, by any means, of false views and false forms of Christianity, against which he so earnestly and powerfully exerted his fluent and caustic pen in the *Christian Baptist* — these were not the co-operations or societies which he, with equal earnestness and force, advocated in the *Harbinger*. This is his own explanation of the matter, and who shall refuse to give him or the society the benefit of it? If some of the convention-gored correspondents of the *Christian Baptist* mistook their own feelings and prejudiced judgments for Alexander Campbell's it is not the first instance of the overheated partisans of a great reformer misconceiving his spirit and perverting the regulative principles of his action. All candid and fair thinkers will prefer to let Alexander Campbell explain himself, and there can be no mistake as to what that explanation is. It has been made in words and deeds that shall live in the admiration of a missionary church when the

cavils and criticisms of his opponents, "in contrasting the *Christian Baptist* and *Millennial Harbinger*" shall be adjudged, as he pronounced them, "warring against a chimera."

It is a little remarkable, and quite a significant fact, too, that while the opponents of our missionary organization are so fierce against human authority, and zealous for "the law and the testimony," they are yet so ready to fall back upon the authority of the week preceding the advent of the *Harbinger*, and to quote, instead of a "thus saith the Lord," a "thus saith the *Christian Baptist!*" Until the seventeenth century the ascent of water in the vacuum formed under the piston of a suction pump was ascribed to "nature's abhorrence of a vacuum." It happened that some engineers at Florence were engaged in raising water in this way to an unusual height, when, to their surprise, they found that it would not rise higher than about thirty-two feet. In their perplexity the matter was referred to Galileo, who replied, perhaps ironically, "that nature's abhorrence of a vacuum did not extend higher than thirty-two feet." So some of our apostles of reformation orthodoxy have a holy horror of human authority in matters of faith and practice, but when we object that they still quote the authority of the *Christian Baptist*, they seem to assume, I wish it were ironically, that soundness only abhors the authority of the *Harbinger;* its abhorrence does not extend to the *Christian Baptist.* Perhaps the true solution is to be found in a fact which Bro. Creath

very naively lets out—that is, that they wrote some of this venerable and venerated doctrine themselves. It would be quite unnatural for nature to abhor herself.

Our attention has been called to another explanation which has been offered, in generous charity, we must presume, of this assumed inconsistency of the *Christian Baptist* and the *Millennial Harbinger*. It appeared in the *American Christian Review*, and is the reckless invention of a correspondent who signs himself B. F. Leonard. We understand his true name is Leonard F. Bittle, and that he is pastor, or preacher, perhaps he prefers to be called, of our church in Somerset, Pennsylvania. He writes under a false name; has introduced himself through the *Review* to our brethren in a false relation to us; and, in harmony with the role of misrepresenting himself, has misrepresented a good many other things about which he has volunteered to speak, as an outside friend and observer. He has, in a friendly way, disparaged us generally, but Alexander Campbell and the Missionary Society in particular. His explanation of Mr. Campbell's fellowship with this latter offspring of the apostasy is, that in his old age he was easily influenced by his friends, and through the persuasion of "unsound" advisers, he was led into this great mistake of his life. Unfortunately for this candid and friendly outsider, the age of Alexander Campbell at this time is known. In 1842, when he commenced the vigorous discussion of organization, etc., he was only fifty-four years of age, and

from this time to the formation of the Missionary Society and years afterward he produced the richest and ripest fruits of his entire life. It was the period of the founding and endowing of Bethany College, of the Rice debate, of his visit to Europe, and other great labors of the press and the pulpit; the period, too, of all his great popular addresses. What, therefore, can be more absurd and recklessly imaginative than this conceit that Alexander Campbell was weak in will or judgment, when he gave his great heart to the approval and advocacy of the American Christian Missionary Society.

For the benefit of some of my younger brethren, who are here at this anniversary, and as a grateful remembrance to us who are older, I cannot refuse myself the desire I feel to recall the names of those first men who were deemed by the suffrages of two hundred representatives from the churches worthy to bear upon their shoulders this ark of the gospel for the conversion of the world. Alexander Campbell, of Bethany, Va., was President; and there were twenty Vice-Presidents, chief men among the brethren in their several regions. They were: David S. Burnet, Cincinnati; Dr. Irwin, Cincinnati; Walter Scott, Pennsylvania; T. M. Allen, Missouri; W. K. Pendleton, Virginia; John T. Jones, Illinois; John O. Kane, Indiana; John T. Johnson, Kentucky; Talbot Fanning, Tennessee; Dr. Daniel Hook, Georgia; Dr. E. Parmley, New York; Francis Dungan, Baltimore; J. J. Moss, Ohio; M. Mobley, Iowa; William Rowzee, Pennsylvania; Alexander Graham,

Alabama; and William Clark, Mississippi. Corresponding Secretary, James Challen, Cincinnati; Recording Secretary, George S. Jenkins; Treasurer, Archibald Trowbridge, Cincinnati.

Besides these there were twenty-five Managers, viz: T. J. Melish, George Tait, S. S. Clark, Dr. B. S. Lawson, T. J. Murdock, S. H. Hathaway, Andrew Leslie, Thurston Crane, C. H. Gould, Dr. N. T Marshall, R. T. Latimer, James Leslie, Wm. A. Trowbridge, John Taffe, all of Cincinnati; and Lewis Wells, of Covington. The rest were chosen from other and distant localities. Samuel Church, Pennsylvania; George McManus, Illinois; R. L. Coleman, Virginia; Wm. Morton, Kentucky; P. S. Fall, Kentucky; Elijah Goodwin, Indiana; S. S. Church, Missouri; A. Gould, New York; Alexander Hall, Ohio; and J. B. Ferguson, Tennessee.

This, take them as a group, is a host of grand men — approved of God and honored with the confidence of the people. We wish we had time to speak of them individually — especially those who, as we call the army roll, answer from beyond the river. We do not notice Errett and Franklin among them, but they were in the next year — the former as a Vice-President, and the latter, a member of the Board. But Talbot Fanning has dropped out, and the earnest missionary man, A. S. Hayden, O., appears on the roll. In the beginning, some of these brethren were elected to office in the society upon their supposed interest in its welfare. A few mistakes were made, but as fast as they were ascer-

tained, from year to year, they were corrected, and more active friends introduced. Thus we find, in 1853, Dr. L. L. Pinkerton, John Young, James M. Mathes and L. H. Jameson among the Vice-Presidents; and John A. Dearborn, Geo. W. Bishop, R. M. Bishop, W. B. Mooklar, A. B. Green and Isaac Strickle, among the Board. Benjamin Franklin, too, has been promoted, and is found as the first Vice-President among a corps of twenty. We pass down through the years and new actors appear upon the stage. In 1854 we recall J. B. New, Samuel Rogers, Dr. J. Hopple, W. P. Stratton, John D. Stillwell, B. K. Smith, William Morton and John I. Rogers. We must, too, deny ourselves the temptation to come down unto the nearer years. Men as true, as able, as trusted as any of them, were added from year to year, but we cannot name them. Suffice it to say the society has ever been in the hands of the truest and most representative men of the Disciples in the entire United States. If it be an apostasy, then, I ask, where has been the orthodoxy of the Reformation, and who has represented it? Our chief editors, writers, educators, ministers, of all distinctions, officials and non-officials, have served under its appointment, honored it by their advocacy, and sustained it by their contributions.

Look at this body of men — this host of evangelical volunteers — marshaled to fulfill the Savior's orders to preach the gospel to every nation. There is John O. Kane, the trumpet-voiced evangelist; James M. Mathes, the acute and vigilant editor; John

B. New, the embodiment of ancient order; George Campbell, the warm-hearted exhorter; Elijah Goodwin, the "wise, practical preacher;" and L. H. Jameson, poet and sweet singer — all of Indiana; and who shall say they did not represent the piety, the intelligence and the soundness of the brotherhood from whom they came? Was Ohio misrepresented? David S. Burnet, himself among the greatest of missionaries — an orator, a gentleman, and early and late, zealous in all that contributed to the growth and piety of the church — was he a "blind leader of the blind?" The Haydens, mighty in the Scriptures, persuasive in speech, and leaders in sacred song, and J. J. Moss and A. B. Green and B. U. Watkins, all skillful to use the sword of the Spirit to attack or defend — were they untrue to our primitive plea and perverters of the law according to the *Christian Baptist?* And Benjamin Franklin, our "Senior wrangler," the scarred veteran before whose set lance so many sectarians have fallen—was he inclined to Progressionism, or aspiring to be a secretary? Did these men, early famed among their people, misrepresent, or mislead Ohio?

Time would fail me to speak of J. T. Johnson, the Chevalier Bayard of the pulpit in Kentucky; the devout Morton; John Smith, logician and wit, and of a conscience for veracity that would not compromise the truth, even in an anecdote; and P. S. Fall, scholar' theologian and philosopher—have there been braver, truer, safer and sounder men among us than these? And were they not, with their compeer, George W.

Elley, pillars and supports of the Missionary Society from the first? When, in May, 1850, these grand men, with many others, their peers in piety, zeal and earnest foresight in matters connected with the prosperity of Zion, met in Lexington and organized "the Kentucky State Meeting," with a "President, Vice-President, Secretary, Treasurer and Board of Managers," and resolved to aid by their co-operation the General Missionary Society at Cincinnati, did they mean to betray the Disciples of Kentucky into the hands of an ecclesiastical court, or to interfere with the proper independence of the churches?

We notice, in looking over the minutes of this memorable convention of the generous-hearted brotherhood of Kentucky, that Alexander Campbell was there, and he thought it good to add to the report as made out by Bro. Kendrick, a beautiful tribute of his own to the venerable Jacob Creath, Sr., who was also present and spoke at the close of the convention. You will pardon me, if in this memorial address, I not only pause to notice the significant fact, but also ask you to listen to the tender words in which one of these heroic leaders spoke of the other: "Though his once brilliant eye is quenched in darkness, and his soul-subduing voice is broken into weak tones, still, he rises in his soul while nature sinks in years, and, with a majesty of thought which naught but heaven and hope can inspire, he spoke to us a few last words, which so enraptured my soul, that in the ecstasy of feeling produced by them, when he closed there was silence in my heart for half an hour; and

when I recovered myself, every word had so passed away, that nothing remained but a melancholy reflection that I should never again hear that most eloquent tongue, which had echoed for half a century through northern Kentucky with such resistless sway as to have quelled the maddening strife of sectarian tongues, and propitiated myriads of ears and hearts to the divine eloquence of almighty love." Oh, ye murmuring dyspeptics, who crouch behind fictitious names, and tremble when the Lord's hosts are in motion, lest they should trample down some of the little hedges which you have been so carefully and nervously training about the diffusive spirit of the gospel—can you not sit for half an hour with silence in your hearts, and feel how great a work it is to "go into all the world and preach the gospel unto every creature?"

The Missionary Society has always been straightened for means to carry out its generous designs. For the first four and five years of its operations, its receipts ranged from about three to four thousand dollars per year. In 1856 they fell to something under two thousand dollars. I believe there was a financial panic that year, but there were other reasons. Up to that time we had not dared to have a salaried officer, and though we had had a corresponding secretary in name, his duties were not defined and the society had not authorized the board to affix a salary. In 1857 this fatal defect was remedied, and the twelfth article of the Constitution inserted. Benjamin Franklin made the first report as corresponding sec-

retary under this new arrangement. C. L. Loos had been appointed by the society, but after a few months' service, being called to the Presidency of Eureka College, he resigned, and at the earnest request of the board, Bro. Franklin accepted the office, and labored diligently in its duties. The interest felt in the society, as well as the nature of the prejudice against it at that time we gather from his report. He says: "That there is a decided improvement in the heart of the brotherhood this year over last, in reference to the missionary cause, is, I think, as evident as that a rapid improvement has taken place in many other respects. The missionary spirit is on the increase. We must, with the principles we hold, at no very distant period become a great missionary people. But there has been a strong prejudice against the Missionary Society. This we have labored to counteract, and, I think, to a considerable extent it has abated. I do not believe there is now any considerable amount of prejudice against the society, or opposition to it, any place where there would be anything of consequence done for it, if all prejudices were removed." This year (1857) the receipts were nearly double those of the preceding year. The following year the society called to its aid our incomparable worker, Isaac Errett, who accepted the secretaryship only upon the condition that the successful pioneer worker in missions, Dr. J. P. Robison, should be associated with him in the duties of the office. He entered upon his labors in 1858, and continued to serve for three years. The

receipts ran up, the first year of his management, to $7,000, and in 1860 amounted to $16,000. After this they fluctuated about a considerably lower level, and in 1869 — when the Louisville Plan was adopted — they stood at about $8,000. Under this plan they have been still further diminished, till now they are scarcely more than one-half of their amount in 1869.

With these fluctuations in the receipts of the society there has been a corresponding result in missionary work. The Jerusalem Mission was sustained till 1854, when the civil disturbances of the country interrupted it, and Dr. Barclay and his family returned home. In 1858 it was re-established, and in May of that year we find the missionary family again on their way to Jerusalem. But this mission, which in the outset excited so much enthusiasm, was destined to still further interruption. In 1861 our desolating civil war had commenced. True, the treasury of the society reported nearly $6,000 of receipts for this year, and an unexpended balance in the treasury of nearly $4,300. But the means devoted to this mission the previous year were furnished by Virginia, and her further contributions being cut off by the war, Bro. B. was informed that the mission could no longer be continued. Accordingly we find, that by a letter dated the 11th of October, 1861, Bro. Barclay sends in his resignation to the Board, and that the mission is ordered, by resolution of the society, in 1862, to be for the time discontinued. It has never been revived. The Corresponding Secretary, Bro. D. S. Burnet, speaking in

his report of 1861, of this mission, says: "During the past year the results of the Jerusalem Mission have been much the same as those of the year preceding. The field is as sterile as the rock on which Jerusalem is built."

In 1858 the Jamaica Mission was established, and on the twentieth of January Bro. J. O. Beardslee and family embarked for that island. He continued his labors in this field till 1864, when his connection with the mission ceased. In 1866 he resumed his charge, but though it may be said that this mission, was, all things considered, an encouraging success, it was finally abandoned for the want of means on the part of the society further to sustain it.

Interesting as it might prove, we cannot enter upon a review of the society's operations in home missions. We conclude our reference to our operations in foreign fields, with a feeling of sadness, that on this twenty-fifth anniversary we have to report, that nowhere in all the wide foreign fields destitute of the gospel, have we to-day a single herald of the cross. Barclay is again pleading for his beloved Jerusalem; Jamaica is stretching out her hands for help; and since the untimely death of Cross, Liberia is forgotten. That the missionary spirit is not dead among us, this vast assembly is a sufficient proof; that missionary work is not provided for as it once was, these abandoned missions testify.

Pardon me for this dull recital of facts. To make them short, I must needs give them dry. You may clothe them with what body of inference it pleaseth

you. I have recited them mainly as introductory to a few words about the Louisville Plan. This plan, as we so well remember, was adopted at Louisville in October, 1869. It grew out of the wear and tear of a protracted prejudice against the organization of the society. Bro. Franklin's assurance in 1857, when he was corresponding secretary, that this prejudice had considerably abated under his counteracting labors, justified a prophesy that the society would soon rise above its influence altogether, at least with all who did not plead objections as a cloak for their covetousness. But this prophecy had proved false. The prejudice still murmured against us. "The organization is not scriptural; it is not founded upon the churches. It is in no organic sense representative of the churches." These objections and inferences from them, were conscientiously urged by some, and with much severity and denunciation by others. In May, 1869, the society held a semi-annual meeting in the city of St. Louis, Missouri, and here the effects of disagreement on this great subject were painfully felt by many of the truest friends to missions in the convention. And so it came to pass that at a recess in the sessions for dinner, W. T. Moore proposed to your speaker that we should take a walk and talk this matter over. The result was a motion before the convention, offered by Bro. Moore, to refer this whole matter to a committee. The resolution read: "That a committee of twenty be appointed to take into consideration the whole question of evangelization, and report, if possible, a

scriptural and practical plan for raising money and spreading the gospel; said committee to report at the Louisville meeting in October next." This resolution was adopted by the society. In order to secure the largest measure of harmony and the fullest representation of the entire brotherhood, the members of this committee were chosen with the most careful consideration, and from all States that had been active in their interest in the cause of missions. In addition to this, the State Missionary Conventions were requested to send delegates to act with this committee in preparing the plan sought for.

The members of the committee of twenty, appointed at St. Louis, were W. T. Moore, Ohio; W. K. Pendleton, West Virginia; Alex. Procter, Missouri; W. A. Belding, New York; R. R. Sloan, Ohio; Enos Campbell, Illinois; T. W. Caskey, Mississippi; Isaac Errett, Ohio; J. C. Reynolds, Illinois; J. S. Sweeney, Illinois; Joseph King, Pennsylvania; Robert Graham, Kentucky; M. E. Lard, Kentucky; G. W. Longan, Missouri; Benjamin Franklin, Indiana; W. D. Carnes, Tennessee; C. L. Loos, West Virginia; J. S. Lamar, Georgia; and A. I. Hobbs, Iowa.

The delegates appointed by State Missionary Conventions, to act with this committee, were A. E. Myers, West Virginia; D. R. Dungan, Nebraska; Winthrop H. Hopson, Kentucky; C. G. Bartholomew, Indiana; A. B. Jones, Missouri; W. L. Hayden, New York; Edwin A. Lodge, Michigan; O. Ebert, Michigan; N. A. Walker, Indiana; I. B. Grubbs, Kentucky; S. E. Shepherd, Ohio; P. Blaisdell. Massachusetts; and J. W. Butler, Illinois.

This movement was made in the most sincere and trustful spirit of compromise. It was a sacrifice on the part of many to the feelings and judgment of others, in the desire to satisfy their theoretical objections and to conciliate their prejudices. The committee met in Louisville and spent some days in preparation of the report, after having had the matter for months before under personal consideration and advisement. They were a body of the ablest men amongst us. I felt strong in the strength of our chiefs, when I stood among them in council. I think we realized the situation and felt both its responsibility and its difficulty. But we went at the work prayerfully, hopefully and courageously. The whole theory of the plan was clearly grasped, and every detail was analyzed, criticised and adjusted, till the whole stood before us clear, consistent, scriptural and satisfactory. It was an earnest and a careful work. I shall never forget the labors of the night which you, Bros. Errett and Moore and Munnell and myself spent on it. We had talked it all over and agreed about the substance of it in committee of the whole, when it was referred to us to put into proper shape and order and expression. We had only a night in which to do it. We met in an upper room of the hospitable home of Winthrop H. Hopson, and there wrestled all night for the inspiration and the wisdom and the wit which we needed. Morning came and with its light the end of our toil and counsel. We were satisfied and bore our work back to the committee—and so it went to that convention, the grandest we have ever held.

There were many men of many minds waiting for it in the convention. Some — *many* — anxious and fearful lest the production of a "scriptural plan" had proved an impossibility; some satisfied in advance that it *was* impossible and prepared to *prove* it; some concurring on the whole, but nervously watchful about particulars; and some — many these were — confident that there could be no scriptural barrier to the execution of the Savior's command to preach the gospel, and prepared, therefore, to welcome a triumphant success. And it was a triumphant success. It was taken up article by article, discussed with a criticism perfectly exhaustive, and with a unanimity unparalleled adopted by the convention. We felt borne up as on the divine strength of Christian harmony, and when man after man, from whom we did not expect an open approval, gave in his consent, and at last the hard to please and harder to hold veteran editor of the *Review* rang out his verdict that it was *scriptural*, and thanked God that we had at last got a plan that was *based upon the people*, and when Bro. Moore asked him if he too would not sign it, answered "Yes," the friends of missions were profoundly moved, and there was something very like a murmur of applause that rustled through the house. We were gratified that the corresponding secretary of 1857, who did so much to counteract prejudice, and, in fact, as he assured us, well-nigh exorcised it from all hearts save the covetous, but who had in after years fallen from his first estate, was again

with us, converted to his first love and very happy in the reconciliation. If he has since again shown the usual fickleness of passionate and impulsive lovers, it is to be regretted.

I have spoken of the unanimity with which the plan of the committee was adopted by the convention. There was but one essential modification, and of that I beg you will indulge me with a word. It was made in the eighth article of the report of the committee, but stands in the seventh section of the second article of the constitution. It was introduced first by J. W. McGarvey, but adopted in the form of a substitute offered by Jacob Burnet. This section may be called the financial plank in our missionary platform; and in looking for the secret of our financial failure, here, so far as it may be accounted for in the plan, is the place to find it. I merely suggest the thought. I have not time to prosecute any inquiry about it; but I hope others will give it the attention it calls for. The modification of the article to which I refer has reference to the distribution of contributions. The article said that "one-half of said contributions may be under the control of the Dirtrict Boards for missionary work in the districts; the other half to be sent to the State Board, to be divided equally between it and the General Board for their respective works." The modification added, "But this recommendation is not to be considered as precluding a different disposition of funds when the church contributing shall so decide." It requires but little perspicacity to see, that

this addition emasculates the article of all its practical force, as a rule of co-operation, and allows churches to come into the organization and act as members, but with full liberty to decline any share in its work. And hereto we invite your wisdom.

Mr. President and Brethren in Convention: I have trespassed tediously upon your patience. Consider me as the muse of history straying among the monuments of twenty-five years of our missionary work, and excuse me if I have not been able to give you a respectable story of them in the span of an hour. I have given you the ship's reckoning, that you may see where she is, what seas have been sailed over, and what spread out yet before us. You have seen some of the men that launched her, and who, through the years and amid the storms and calms of her course, have stood upon her deck steering her way and working her rigging, hoping and praying through the long night, and waiting for the dawn of morning. If I had been compelled to speak of the rocks against which she has sometimes struck, remember that I am only faithfully reporting the story of her log book; and if occasionally, one of the crew appears in mutiny, remember that the shame is his whose is the deed — not his who records it. Let us turn from the indifferent, the hostile, and the false, and rejoice to-night in the illustrious roll of the true that have fallen, and the brave who are yet battling for the right; and while we stand upon this narrow isthmus that separates the verdicts of the past from the duties of the future, let us lift our eyes up over

the wide seas yet before us, and spread our sails for the farthest shore to which the gospel may yet be borne. Let us push our prows into all ports, and wherever there is a people "sitting in darkness and the shadow of death," let the shout go up, bursting through the valleys and sounding over the hills. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; Yea, come, buy wine and milk, without money, and without price."—Isaiah lv:1.

It were easy to multiply pages from the pen of Alexander Campbell in harmony with those given with such fullness. But these selections are sufficient at this point. "The great Christian life of Alexander Campbell presents no such monstrous contradiction as a life-long consecration of his own powers and labors to the proclamation of the gospel on the one hand, and opposition to a similar work, through the co-operation and means of the brethren at large, on the other. And with him, we may say, without a respectable exception agreed every man of eminent piety and devotion to the general interests of the church among us." *

* W. K. Pendleton in 1866.

CHAPTER III.

ORGANIZATION 1849-1883, PROGRESS.

THE "American Christian Missionary Society" was organized in October, 1849, in the "Christian Chapel," on the corner of Eighth and Walnut streets, Cincinnati, O.

The list of delegates as published in the minutes of the meeting, at which the organization was perfected, embraces 155 names. Among them are John O'Kane, Elijah Goodwin, George Campbell, J. B. New, Silas W. Leonard, William P. Stratton, James Challen, David S. Burnet, John T. Johnson, A. D. Fillmore, Dr. L. L. Pinkerton, John Taffe, Henry T. Anderson, Dr. James T. Barclay, Robert B. Fife, Benjamin Franklin, Samuel K. Hoshour, and Walter Scott, all of whom have passed "over the river." All of these, excepting Benjamin Franklin, died in sympathy with the society which they helped to form.

Among those who are living now, whose names appear in the list of delegates are L. H. Jameson, J. M. Mathes, George W. Rice, T. J. Melish, William B. Mooklar, Albert Allen, Winthrop H. Hopson, William C. Bromwell, Alexander Hall, B. U. Watkins, Isaac N. Carman, R. C. Ricketts, William Begg, J. C.

T. Hall, W. K. Pendleton, J. J. Moss, John Darst, J. H. Lockwood, Jonas Hartzel, C. L. Loos, C. Kendrick, T. J. Murdock, and William Pinkerton. Of these only George W. Rice and C. Kendrick, appear to be, at this time, the enemies of the institution which they helped to create. T. J. Melish is now an Episcopal minister; and Isaac N. Carman is preaching for the Baptists.

These delegates represented one hundred and twenty-one churches, one co-operation of churches in Indiana, and one annual state meeting in the States of Indiana, Ohio, Kentucky, Missouri, Illinois, Virginia, Georgia, Michigan, Louisiana, and Pennsylvania.

The meeting was the result of a "call" which had been informally issued some time previously. Alexander Campbell in the *Millennial Harbinger* for 1849 said: "We will concur with the brethren in the call of a general meeting in Cincinnati, Louisville, or Pittsburg."

In a later issue of the *Millennial Harbinger* for 1849 Mr. Campbell said: "I am of the opinion that a convention or general meeting of the churches of the Reformation is a very great desideratum. Nay, I will say further that it is all important to the cause of Reformation. * * * * * * The purposes of such a primary convention are already indicated by the general demand for a more efficient and scriptural organization — for a more general and efficient co-operation in the Bible cause, in the Missionary cause, in the Education cause."

The editor of the *Christian Intelligencer* also said: "We are very anxious that there shall be a general meeting of the Disciples, and whether the meeting shall be held at this place or that, is a matter of secondary importance. Let the brethren from the different parts of the United States come together, cultivate each others acquaintance, and in the fear of the Lord consider the welfare of Zion, and the means and measures to be employed in extending the boundaries of the Messiah's Kingdom."

To these suggestions of the *Christian Intelligencer*, Mr. Campbell gave his hearty assent. This "call" brought together a large number of delegates from the churches of the different States.

Of the character of the meeting David S. Burnet, who presided in the absence of Mr. Campbell, says: "Our meeting has been a happy and profitable one. It was characterized by great union of counsel, of feeling and of action. The spirit of order and peace and love have reigned in our midst, in sweet concord with the 'spirit of power.' We have never had such a meeting, though we have had many that were happy and useful. This was general in its attendance, and in its objects, while others have been but local in both. The world-wide field of labor was before the representatives of a young and great people. They felt the importance of their position. Their responsibility was laid before the great Head of the church, and his direction and blessing were sought with many prayers. * * * * There was an imposing grandeur in such temporary communion of

saints. It was a cycle in their earthly period. Many were together for the first and last time, till the meeting of the General Assembly and Church of the First-Born.

It was like the greeting of Jacob and the angel at the gate of heaven; and like that meeting, it was interpreted as full of promise of preservations and victories to the true Israel of God. It was a meeting never to be forgotten. The facts, the speeches, the spirit, the acts of these brethren were indelibly daguerreotyped upon all minds; and when many other traces of time have been obliterated from the memory, these life-sketches will remain in all their freshness. What was seen, heard and felt, during the convention was worth a life directorship.

The social and religious feelings are more valuable to us than silver and gold. One such religious week is worth more to us than years of unsanctified social enjoyment.

Not less important is the cultivation of the benevolent feelings. Every human breast has a perennial reservoir of good will, ever ready to burst forth in kind offices at the instance of a fitting occasion; and that occasion is the concurrence of religious tendencies and the forcible presentation of suitable objects on which to exercise it. This convention was pre-eminently characterized by this concurrence. Here we had no dogmas to discuss, oppose or condemn; no abracadabra was to be generated in an ecclesiastical crucible, to break the spiritual chills of any forms of popular error among our fellow

Christians. The harmony of our sessions, therefore, was disturbed by neither snarlers nor the concision. The passions slept while the affections kept their vigils. The love of the brotherhood, the love of all men controlled our hearts. The feeling of the assembly was a sublime reflection of the love which bled for man on the cross, and proposed an all-sufficient remedy for their woes in the provisions of the apostolic commission."

Such was the view taken of this first convention of the Disciples of Christ, by David S. Burnet, one of the silver-tongued orators of the Reformation, who was then only in his forty-second year.

W. K. Pendleton, now the silver-haired President of Bethany College, then a young Professor in the same institution, thirty-one years of age, wrote to the *Millennial Harbinger*, concerning the meeting, as follows: "We had the pleasure of attending as one of this large and respectable assembly of brethren. We met, not for the purpose of enacting ecclesiastical laws, nor to interfere with the true and scriptural independence of the churches, but to consult about the best ways of giving efficiency to our power, and to devise such methods of co-operation in the great work of converting and sanctifying the world, as our combined counsels, under the guidance of Providence might suggest and approve.

There are some duties of the church, which a single congregation cannot, by her unaided strength, discharge. For certain ends, two or three congregations often combine their means, and thus, by a mutual

co-operation, effect that which no one alone could have accomplished. Sometimes all the churches in a county, a district, or even a State, send up their messengers to consult about and co-operate in enterprises, benevolent and obligatory, which concern the common welfare and the extension and prosperity of the Kingdom of Christ.

But a broader and more general co-operation than all these may be demanded, and then a general convention may be called and a universal co-operation entered into. Such appeared to be the nature of the subjects which engaged the convention held in Cincinnati, and we were more than gratified to witness the large number of messengers in attendance. More than one hundred and fifty names were enrolled, and nearly or quite as many churches were represented. It was an interesting occasion, and the deep earnestness which pervaded the body during the long sessions of four successive days, showed that it was regarded as a solemn convocation on the great and sublime concerns of the Christian Kingdom. A primary object being to devise some scheme for a more effective proclamation of the gospel in more destitute places, both at home and abroad, the convention took under consideration the organization of a missionary society."

Others wrote in the same generous and hopeful strain concerning this meeting. Everything was finally accomplished with heartiness and great unanimity. It was a meeting of earnest and thoughtful men, some of them great men, and all of them at

that time, of one mind concerning the necessity of co-operation for the sake of the progress of the Kingdom of God.

They clearly discriminated between the work to be done and the method of doing it; between the divine gospel which was to be carried into all the world and the working machinery by which the work was to be accomplished.

The message to be carried was from God; but the messengers to carry it were to be men. The message was divine wisdom; but the machinery by which it was to be carried into all the world was to be of human wisdom and device.

Mr. Campbell, when he heard what had been done, was greatly pleased and wrote as follows: "Denied the pleasure of having been present on this interesting occasion, by an unusually severe indispostion, I am peculiarly gratified with the great issues of deliberation. Our expectations from the convention have been more than realized. We are much pleased with the result, and regard it as a very happy pledge of good things to come. The unanimity, cordiality, and generous concurrence of the brethren in all the important subjects before them, was worthy of themselves and the great cause in which they are all enlisted. Enough was done at one session, and enough to occupy our energies for some time to come. Bible distribution and evangelical labor — two transcendent objects of Christian effort most essential to the conversion of the world — deserve at our hand a very cordial and generous support. We may ration-

ally anticipate from the indications afforded during the session, that they will be liberally patronized and sustained by all the brotherhood. The suggestions deferentially submitted to all the brotherhood for their concurrence and action in reference to the necessity and importance of periodically meeting, in given districts, large or small, as the case may be, for consultation and practical effort in the advocacy of the cause in all their localities, must, we think, meet the approbation of all the intelligent and zealous brethren and churches everywhere; and we doubt not will give great efficiency to the labors of evangelists in these districts."

In speaking further concerning the Christian Bible Society, the Christian Tract Society, and the American Christian Missionary Society, Mr. Campbell said: "These societies we cannot but hail as greatly contributing to the advancement of the cause we have been so long pleading before God and the people. There is, indeed, nothing new in these matters, but simply the organized and general co-operation in all the ways and means of more energetically and systematically preaching the gospel and edifying the church.

We have always been, more or less commending and sending abroad the Bible, and sustaining evangelists in their missions to the world. But we have never formally and by a generous co-operation, systematically assumed the work. Union is strength and essential to extensive and protracted success. Hence, our horizon, and with it our expectations, are greatly enlarged."

These are the carefully considered and expressed words of the religious giant of the nineteenth century. They are the wisdom of one who felt the responsibilities of the eminent position he occupied in the School of Christ. They sound very unlike the utterances of the more modern would-be "ark-bearers of the Lord" who assume to have charge of Mr. Campbell's religious, literary, and logical remains, and speak of the society, which he so sympathetically endorsed, and of which he was for so long the President, as "a growing ecclesiasticism," and as "a despotism fastened upon the independent churches of Jesus Christ."

MINUTES OF THE FIRST MEETING.

The minutes of the meeting under consideration are very interesting. They reveal facts. In the preliminary organization of the meeting, and before entering upon its business sessions, numerous questions of order were settled. This was essential to the harmonious conduct of the business which came before it.

Prominent among those who participated in the discussion of questions were Jasper J. Moss, T. J. Melish, Elijah Goodwin, John T. Johnson, R. G. Fife, B. U. Watkins, Walter Scott, L. L. Pinkerton, W. K. Pendleton, and John O'Kane.

The Committee on Order of Business was made to consist of Walter Scott, Henry D. Palmer, Wm. Mor-

ton, John T. Powell, Samuel Church, A. S. Gould, Newton Short, Samuel J. Pinkerton, and Richard Hawley.

In making their first report, Walter Scott, the Chairman, said that the Committee had divided the business into three departments, viz: (1) Evangelical matters. (2) Ecclesiastical questions. (3) Miscellaneous matters. Following out this general order such resolutions as the following were offered and discussed with great earnestness:

"*Resolved*, That every properly accredited Christian evangelist and elder of a Christian church present, or that may be present, be by virtue of their office, invited to a seat with us, as members of this convention."

This resolution was discussed with ability and finally laid on the table because, as R. G. Fife of Missouri, expressed it, it would if adopted "virtually destroy the equality of the churches." Thus the bud of clerical assumption and domination was early nipped. It appears that the churches of that early day had suffered from preachers of bad character. The following resolution was offered:

"*Resolved*, That this convention recommend to our churches, not to countenance as a preacher, any man who is not sustained and acknowledged by two or more churches."

This resolution, after much discussion was laid on the table; but subsequently renewed in the following form:

"WHEREAS, It appears that the cause of Christianity has suffered from the imposition of false brethren upon the churches, therefore,

Resolved, That we respectfully recommend to the churches the propriety and practical importance of calling in the aid of the presbyteries of their neighboring sister churches, in ordaining such persons as they may desire to send out as evangelists."

This preamble and resolution furnished the occasion for the exceedingly interesting and spirited discussion, which followed their introduction. William Begg, of Indiana, thought the resolution highly necessary; John G. Tompkins, of Kentucky, declared that if he "were appointed an evangelist by any church he would go out in defiance of all the churches in the world;" L. H. Jameson, of Indiana, was fearful that it "might be the entering wedge to further abuses;" William Morton, of Kentucky, "favored the resolution;" C. Kendrick thought the resolution "unscriptural;" Dr. L. L. Pinkerton thought that the resolution contemplated "a great matter of fundamental importance;" John T. Johnson thought the recommendation should be regarded "simply as an expediency, as a request and not a mandate;" Walter Scott declared the design of the resolution to be "not to have a greater authority for the ordination, but merely to secure greater influence;" John O'Kane contended that "the evangelist was not an officer of a single congregation, but a general officer;" John Young, of Kentucky, thought the meeting "was not competent to act on the question;"

George Campbell was decidedly in favor of the resolution. He denied that there was "a single instance in the New Testament of a single church ordaining or sending forth an evangelist;" W. K. Pendleton contended that "no single congregation had a right to send out an officer whose duties pertained to the whole church;" the "liberty of a congregation was nothing more than a liberty to attend to the internal affairs of itself."

After a lengthy discussion the resolution was modified so as to read:

"*Resolved*, That we recommend to the churches the importance of great care and rigid examination, before they ordain men to the office of evangelist," and the preamble and resolution were adopted.

The following resolution was offered by C. Kendrick, then of Kentucky, and adopted without debate:

"*Resolved*, That this convention earnestly recommend to the congregations to countenance no evangelist who is not well reported of for piety and proper evangelical qualifications, and that they be rigid and critical in their examination of such report."

The convention also took action in reference to Sunday-schools. It appears that the brethren in Ohio had already made an "effort to get up a Sunday-school library." A special committee on Sunday-schools was formed, consisting of Elijah Goodwin, Walter Scott, H. D. Palmer, James Challen, William Morton, John Young, W. K. Pendleton, George Campbell, William Davenport, and D. S. Burnet.

After consideration the committee presented the following report, which was unanimously adopted:

"WHEREAS, The organization of Sunday-schools, in all the churches is of the highest importance; and

WHEREAS, The judicious instruction of children cannot be effected without a wise and prudent regard to the character of the books which may be employed; and

WHEREAS, The very laudable enterprise of the brethren in Ohio on this subject has been submitted to this convention, therefore

Resolved, That we strongly recommend to the churches the duty and importance of organizing and establishing a Sunday-school in every congregation.

Resolved, That this convention recommend to the Christian Tract Society of Cincinnati, to become the society of the brotherhood at large, and that this convention appoint a committee of twenty-five on publication of the Sunday-school library and that such committee form a part of the Executive Board of the Tract Society.

Resolved, That the funds now in the hands of the brethren of Ohio for a Sunday-school library be placed in the hands of the treasurer of the Tract Society, to be held sacred to the publication of a Sunday-school library."

During the sessions of the convention, which lasted for four days, there were presented and acted upon fifty-eight different resolutions, indicating that "the fathers" were as good at "resolving" as their chil-

dren; and that the art of "making resolutions" is not entirely a modern invention.

The Committee on Nominations was composed of John O'Kane, of Indiana; H. D. Palmer, of Illinois; William Morton, of Kentucky; Dr. J. T. Barclay, of Virginia; R. G. Fife, of Missouri; J. J. Moss, of Ohio; Walter Scott, of Pennsylvania; Richard Hawley, of Michigan; S. J. Pinkerton, of Georgia; and John Meade, of Louisiana. After due consideration the committee recommended the following persons as officers and managers of the society, for the period fixed by the constitution, viz: *President*, ALEXANDER CAMPBELL, Bethany, Va; *Vice-Presidents*, D. S. Burnet, Dr. Irwin, Walter Scott, Thomas M. Allen, W. K. Pendleton, John T. Jones, John O'Kane, John T. Johnson, Talbot Fanning, Dr. Daniel Hook, Dr. E. Parmley, Francis Dungan, Richard Hawley, Dr. James T. Barclay, Francis Palmer, J. J. Moss, M. Mobley, Wm. Rowzee, Alexander Graham and William Clark. *Corresponding Secretary*, James Challen, Ohio; *Recording Secretary*, George S. Jenkins; *Treasurer*, Archibald Trowbridge.

The following *Board of Managers* was elected to manage the home interests of the new Society: T. J. Melish, George Tait, S. S. Clark, Dr. B. S. Lawson, T. J. Murdock, H. Hathaway, Lewis Wells, Thurston Crane, C. H. Gould, Dr. N. T. Marshall, R. J. Latimer, James Leslie, Andrew Leslie, W. A Trowbridge and John Taffe. At the time of their election all of these persons lived in or near Cincinnati.

Besides the Board of Home Missions, a Board of Managers for Foreign Missions was chosen, consisting of Samuel Church, R. L. Coleman, Elijah Goodwin, S. S. Church, Alexander Hall, George McManus, Wm. Morton, Philip S. Fall, Alexander Gould, and Jesse B. Ferguson. Not all of the persons named in this official list were present at the convention, though nearly all of them were present, and it was believed that those who were not there were in hearty sympathy with the object for which the convention was called.

The most important action taken by the convention, was the adoption of a constitution for the new society. The committee "to draft a constitution for a Missionary Society," was appointed, consisting of John O'Kane, John T. Johnson, H. D. Palmer, Walter Scott, John T. Powell, and L. L. Pinkerton.

After mature deliberation this committee reported through their Chairman, John O'Kane, the following draft of a constitution. As this constitution possesses a historic interest, it is given in full, as it came from the hands of the committee, and not as it was finally adopted by the convention

CONSTITUTION.

ART. I.—This Society shall be called the Christian Home and Foreign Missionary Society.

ART. II.—The object of this Society shall be to promote the preaching of the gospel in this and other lands.

ART. III.—The Society shall be composed of annual delegates, Life Members and Life Directors. Any church may appoint a delegate for an annual contribution of ten dollars. Twenty dollars paid at one time, shall be requisite to constitute a member for life; and one hundred dollars paid at one time, or a sum which in addition to any previous contribution, shall amount to one hundred dollars, shall be required to constitute a director for life.

ART. IV.—The officers of the Society shall be a President, nine Vice-Presidents, a Treasurer, a Corresponding Secretary, and a Recording Secretary, whom the Society shall annually appoint by ballot.

ART. V.—The officers and Life Directors shall meet immediately after the annual meeting of the Society, and elect fifteen managers, residing in the city of Cincinnati or its vicinity, who, together with the Treasurer, shall constitute an Executive Board to conduct the business of the Society; and shall respectively continue in office until superceded by a new election. Five members of the Board shall constitute a quorum for the transaction of business.

ART. VI.—The Executive Board shall have power to appoint its own meetings; elect its own chairman and recording secretary; enact its own by-laws and rules of order, provided always, that they be not inconsistent with the constitution; fill any vacancies which may occur in their own body, or in the offices of the Society during the year; and if deemed necessary by two-thirds of the members present at a regular meeting, convene official meetings of the So-

ciety. They shall establish such agencies as the interest of the Society may require, appoint agents and missionaries, fix their compensation, direct and instruct them concerning their particular fields and labors, make all appropriations to be paid out of the treasury, and present to the Society at each annual meeting, a full report of their proceedings during the current year.

ART. VII.—All moneys or other property contributed and designated for any particular missionary field shall be so appropriated, or returned to the donors or their lawful agents.

ART. VIII.—The Treasurer shall give bonds to such an amount as the Executive Board shall think proper.

ART. IX.—The Society shall meet annually at Cincinnati, on the Wednesday after the third Lord's day of October.

ART. X.—The proposition of no person applying for an appointment under the Executive Board, shall be entertained, unless such person shall present a written recommendation, signed by the official members of at least four churches located in the vicinity of his residence.

ART. XI.—No alteration of this constitution shall be made without a vote of two-thirds of the members present at an annual meeting; nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Executive Board.

The foregoing is the original draft of the constitution, as presented to the Society for its adoption.

On motion by J. J. Moss, of Ohio, it was considered article by article and finally adopted with great unanimity, as found in Chapter XIX. of this book.

The name *American Christian Missionary Society* was presented by James Challen, and on his motion adopted. The constitution as finally adopted, remained in force, with more or less modification of some of its articles, for twenty years, or until October, 1869, when the society changed both its name and working basis; and became the *General Christian Missionary Convention*, with its accompanying constitution. For the constitution adopted in 1869, see Chapter XIX. of this book.

CHAPTER IV.

THE GROWTH OF THE MISSIONARY IDEA.

GENERAL co-operation for church work among a people devoted to congregationalism as their church polity is not easily effected; and especially if individual and congregational independency receives an extreme advocacy.

The work of the Disciples from the beginning, has been two-fold in its character: (1) To bring sinners to the "only name among men and under heaven, whereby they must be saved;" (2) and the removal of what appeared to them to be religious obstructions to that work. Hence, they preached Christ and opposed sectarianism with about equal vigor. They stoutly insisted on faith, repentence and baptism in their proper order and for their proper purpose; but they fought the "sects" with no less pertinacity. The growth of the co-operative idea among themselves, even for business purposes, has been a slow growth. They who had escaped from the thralldom of sectarianism were horrified continually with the specter of denominationalism and ecclesiasticism arising out of any general co-operation

for any purpose. Such extreme views as are found in the following paragraph, had their advocates among the editors of Disciple newspapers:

"*The point I make is not that your society sins, but it is a sin, and necessarily sins, and exists only to the dishonor of God, in the depreciation of the church, and brings evil to men by calling their attention away from God's appointments and institutions, and directing their love and service to a device of men.*"

It was not, therefore, until 1849 that any were bold enough to strike out for a thorough and general co-operation for preaching the gospel. In that year a sufficient number were of "one mind" long enough to organize the *American Christian Missionary Society.* Each succeeding year the Board of Managers made a report through the Corresponding Secretary of the society. These successive reports are revelations—they reveal the facts and incidents, the labor and its visible results, of the year's campaign; but they also reveal the "ups and downs" of the co-operative idea among the Disciples, and the tremblings of heart, the uncertainties, and the real obstructions in the line of its progress.

David S. Burnet in 1849, wrote as follows concerning the newly organized Bible, Tract, and Missionary Societies: "These several enterprises, brethren, are thrown into the bosom of the church of God, to be nourished 'as a nurse cherisheth her children.' The hour of our associated strength has arrived, the hour which shall demonstrate our union to be more than

uniformity of sentiment, a oneness of mind, and of effort arising from the nature, power and exaltation of the holy truth believed. This year is to prove us. It will be decisive of our character and our destiny. The spirit which we shall now exhibit will be the augury of our fate."

In 1850 James Challen in an address before the society said: "The cause of missions is the cause of God. It is the chief instrumentality in the propagation of the gospel. We may differ in respect of the ways and means, but all Christians admit that by the preaching of the gospel, men are to hear, believe and be saved. * * * * In view, then, of these wants of our own country, new zeal and energy must be awakened, a scheme of evangelical effort commensurate with the work to be accomplished must be devised. And greater self-denial, and a wider spirit of benevolence should be awakened among us."

The report of the Board for 1850 contained this language: "The past year has been one of preparation for the work before us. We have been chiefly engaged in surveying the field and gathering the resources and selecting the men to do the work. We have had many difficulties to encounter, some opposition to meet, some prejudices to allay, and much apathy and luke-warmness to encounter."

In his annual address in 1853 Alexander Campbell uttered these sentiments: "The missionary institution is the genuine product of the philanthrophy of God our Savior. It is the natural offspring of

almighty love shed abroad in the human heart; and, therefore, *in the direct ratio of every Christian's love, he is possessed of a missionary spirit.* * * * This Christian Missionary Society, my beloved brethren, we trust originated in such conceptions as these, and from having tasted that the Lord has been gracious to us in giving to us a part of his own church, a name and a place in that divine institution, which, in his mind, far excels and outstrips all the callings, pursuits and enterprises, in this our fallen and bewildered world."

In 1855 Walter Scott delivered the annual address before the convention, and in its conclusion, in defense of the society, he said: "Finally let us remember that our Reformation is eminently synthetical in its aims—reconstruction; and that while home efforts are carried out by town, city, county, district and state organization, our efforts in behalf of a common humanity call also for a place on which the whole brethren may take their stand.

I interpret our societies, therefore, as being only a stand-point for the Disciples when they would consult for the general cause, or would discuss great questions involving in some common duty the combined powers of the entire profession. Like our county, district and state conventions, they are collateral and voluntary, yet of excellent use in great measures; and to consult with each other is itself a great measure."

In 1856 the report of the Board is tinged with gloom. D. S. Burnet read the report. Unexpected

and violent opposition to the society had prevailed. The report, therefore, says: "There seems to be a general want of concert, which is truly alarming. Our district and state organizations, hereabouts, have felt the same withering influence, and have neither gathered nor expended funds to any considerable amount. * * * There is much difference of sentiment in regard to our Foreign Missionary enterprise. Some persons seem to forget the aggressive character of our holy religion.

They forget the word "go" in the commission. Their mind is riveted upon "tarry ye." The church was both to "go" and "tarry," and certain it is that if we send many yet many more would tarry. The tarrying is done now. The sending and the going must be done also, to meet the conditions of our implied contract — a contract implied in the divine commission under which we labor, and under which we ourselves were saved. * * * There exists among many of our people a very inadequate idea of the dignity and importance of our missionary organization. In Israel every man does what is right in his own eyes."

In 1857 Benjamin Franklin read the report of the Board. Concerning the condition of things that year he says: "It has been an exceedingly difficult year to raise funds. About as soon as the produce of this year began to come into market the general derangement and embarrassment in business spread throughout the country. This has had much effect upon the Society. Though it is generally conceded

that the words "charity begins at home," are not scripture of divine authority or sanctioned by sound reason, men generally act upon them. If they are a little pressed for means, they let the General Missionary Society go; if a little more pressed they let the State Missionary Society go; next the church goes." On the financial question he further says: "An effort was made in the General Missionary meeting at Macomb, Illinois, to induce the churches to have stated periods to contribute for the missionary work. The opinion appeared unanimous, that if any course could be pursued by which the matter could be brought before every church, at stated periods, and contributions made for the purpose, there would be no lack of funds. An effort of the same kind has been made in the Kentucky State Missionary Society. I have advocated this in the prints, and wherever I have gone, and hoped that we would be able to induce some general action. I am still inclined to the opinion that if our public men will give a little attention to this, they can in a short time, induce general and regular contribution. The trouble is, and has been, *that we have no general and regular action.* What is done is done by a few, and the multitudes do not do anything."

In reference to the opposition to the Missionary Society he says: "The missionary spirit is on the increase, just in proportion as the general interests in the cause of Christ is on the increase. We must with the principles we hold, at no distant period, become a great missionary people. But there has

been strong prejudice against the missionary society. This we have labored to counteract and, I think, to a considerable extent it has abated. I do not believe there is now any considerable amount of prejudice against the society, or opposition to it, any place where there would be anything of consequence done for it, if all prejudices were removed. But it is not enough that there be no prejudice against a society of this kind. Before it can succeed, there must be an interest in its favor sufficient to induce brethren to contribute for its support. I believe that with the general unanimity which now exists in reference to the society, with anything like a persevering effort, something respectable will be accomplished."

In 1858 the report of the Board was read by Isaac Errett. There is a glow of warmth and light pervading the report: "The Executive Board take great pleasure in stating that it has been a year of encouraging progress in missionary enterprise. The reports of previous years bore witness to much of the trembling uncertainty, and discouragement bordering on despair, which are apt to belong to the infancy of great movements. Hitherto the missionary projects among us have partaken largely of the character of an experiment; and have had the disadvantage of the doubts and fears which are inseparable from the season of probation. They have lacked the prestige of great success, and the missionary cause has been compelled to rely on the faith of the brotherhood for support—a faith, at the best, but as a grain of mustard seed, and with the

great mass dwindling into utter nothingness. But it is in the midst of the trials and conflicts incident to such an infancy that every good cause gathers strength. * * * Although the past year has been one of severe commercial paralysis and pecuniary embarrassment—greatly interfering with benevolent effort—it is gratifying to announce that the receipts into the treasury have more than doubled over the most prosperous of former years; and that the openings for missionary enterprise have been such as to authorize the prompt employment of all the funds at our disposal."

In an address which followed this report Mr. Errett said: "We are only beginning to work; and I see no good reason why we should not in a few years have fifty thousand dollars per annum flowing into the treasury of the missionary society. I am satisfied from the experiments of the past year, that the theme of missions is one of the most animating and potent that can be employed to wake our brotherhood to a nobler spiritual life. I have seen it in very feeble hands, mowing down prejudices with tremendous sweep—melting icebergs—recalling the wandering—making the devout still more joyfully devout, and enlarging the hearts of all into more generous purposes. It brings us directly into fellowship with Christ. Sectionalism and fanaticism skulk away into darkness from the majesty of this great theme, embracing in its grasp the world's redemption."

The report of the Board for 1859 closes with these words: "Your Board would express the hope that as

this society has not, and desires not to have, any ecclesiastical authority whatever, and cannot, therefore, be legitimately disturbed with questions of doctrine, or of discipline, or themes of local or sectional interest, there may ever be found in our midst the harmony and fellowship which the doctrine of the cross is calculated to inspire, so that we may "stand fast in one spirit with one mind, striving together for the faith of the gospel."

The report of 1860 was exceedingly jubilant and hopeful. Such sentences as these are scattered all through it: "It is a pleasing task to watch the struggles and development of a successful enterprise." "We congratulate the brotherhood on the peaceful close of another year of uninterrupted and enlarged prosperity. The current of success has been disturbed by scarcely a ripple on the surface. There is hardly enough of adversity to mellow the prosperities of the year. There is so much of unmixed good in our lot, that if we are not very thankful and very humble, and very benevolently responsive to the goodness of our God, we can scarcely dare to hope for equal tokens of favor in time to come."

"The unpleasant memories of recent annoyances of bigoted ecclesiasticisms made many brethren fearful of dangerous tendencies in all associations for religious purposes. But we are now learning to dismiss these fears, and are striving, not without success, to present to the religious world the spectacle of a harmonious Christian brotherhood, governed only by the laws of Christ, who unite in benevolent

enterprise, undisturbed by the discussion of questions of doctrine or discipline: Jesus—his cross, his gospel, and his kingdom — supplanting all theological speculations and all party ambitions."

The report of 1861 was read by D. S. Burnet. It was a year of great trial to the society, and the brightness of the year preceding had given way to an almost universal gloom. The clouds of civil war were rent by the lightnings of inflamed passions and the great guns filled with shotted death were thundering on many a hard-fought battle-field. Notwithstanding all this the report showed a gain of 1,871 additions to the church, by the agencies the society was able to keep in the field, making the spiritual results of the year compare most favorably with other years, though the finances of the society were seriously abridged.

In 1862 the report of the Board is closed as follows: "While the fields whiten for the harvest on every side at home, and the nations abroad are more than ever accessible to the true missionary; while both shores of the Pacific cry as Macedonia did 'Come over and help us'; while China and Russia echo the demand, and all the world seem waiting for the gospel, alas for us! we are unable to go up and possess the land and put in the sickle. The heart sickens, for to be weak is to be miserable. The present and prospective status of our finances forbids the recommendation of new missions. If possible, we should hold the ground we now possess, and waste nothing by the extension of our lines."

In 1863 the Board was confronted with the questions, "What advantage hath the American Christian Missionary Society?" "And what profit is there of such an association?" To these questions the Board through D. S. Burnet gave reply: "Much every way. Our State and district organizations do not now occupy all their territory, nor will they for a long time to come; and, therefore, at intervals we have employed successful labor, within the boundaries of each of them, in entire harmony with their several operations. And, further, the capital of older communities is always demanded by the newer ones to carry on their fiscal operations, whether of trade or church extension. Therefore, new countries are always the theatres of missions and are by all considered the legitimate ground of Christian enterprise and friendly competition among religious parties. The new States and the territories are the Macedonia of the nineteenth century, crying to our society, 'Come over and help us!' Nor is this all. The wide, wide world is before us — a moral waste, a valley of dry bones, awaiting the breath of Christianity and the fervor of the divine love which it inspires, to awake and live. The church which aims to execute the commission of the Great Deliverer, and go into all the world to preach the gospel in its simplicity to every creature, has no voice but the preaching of the American Christian Missionary Society, which can be heard, like the mute argument of the planetary world, 'unto the ends of the earth.' Indeed, a system of independent congregationalism like ours, needs the

centralism of massive attraction and diffusion—attraction to the great work of the Messianic commission, and the diffusion of its power thus concentrated, in ministrations of love to the farthest verge of human society. For all such purposes, this society is the hand, the tongue, the voice, the heart of the great brotherhood. We have no other point of contact."

In 1864 the report was read by B. W. Johnson. The great question before the Board and before the convention, was the financial question. During the year several financial agents had been employed by the Board. Among the number was John F. Rowe, who in his report to the Board made the following statements: "A number of churches have agreed to support the society by sending in quarterly contributions, and many more will do the same. By visiting the churches for the next year, explaining the objects of this society, I have no doubt that a permanent basis for great good in the future will be laid. A continual and untiring effort should be made to teach the necessity of systematic beneficence, co-operation and concentration of labor."

The Board said: "The importance of quarterly collections in every congregation cannot be overestimated. It enables all to give. The widow can cast in her mite, the rich man his abundance. * * * While the Board would urge a continued effort to secure church co-operation, they would not advise an abandonment of the system of memberships and individual donations. There need be no conflict between the two systems. * * * Many of our

wisest and best brethren have long believed that it would give increased efficiency to our efforts in the gospel, to establish a closer financial union between the national and state societies. Confusion often arises from the separate appeals for the missionary cause; and some have deemed it desirable that such an arrangement should be entered into that no reference would be paid to state lines and sectional divisions, which are unknown to the map of the Savior's Kingdom; and that a certain portion of the secured funds should be devoted to the home work, while another fixed proportion be devoted to general missions."

In 1865 the report was read by O. A. Burgess the Corresponding Secretary for a portion of that year. The Board had experienced the usual difficulty in interesting and inspiring the church generally in missionary matters, and with missionary zeal. Hence, they say: "The whole heart of the brotherhood must be reached, and that, too, by the individual interest which you as individual members must feel and take, not here in convention but at your homes; and not when you first go home from here, acting under the inspiration of a little fresh zeal, but all the time and everywhere during the whole year, with continued zeal and energy and persistent effort until not only every church in all the land knows all about the American Christian Missionary Society; but every individual, male and female, black and white in every church, feels it both a duty and a privilege to contribute according to the means with which God has blessed them."

The report for 1866 was presented by John Shackleford. The following is an extract from the report: "Inasmuch as the annual report of the Board of the American Christian Missionary Society, gives only a small amount of the work accomplished by us as a religious body, we would respectfully request the state societies to furnish annually a full account of the evangelical labors performed in their respective states that it may be incorporated in the general report of the American Christian Missionary Society, thus showing the results of our combined efforts in the various missionary fields occupied by us."

In 1867 the Board said: "We have relied more this year than any former year, on church contributions, for the means to carry forward the great enterprise, and our experience constrains the belief, that if the churches would accept the missionary work as a covenant work, and co-operate systematically and faithfully in its prosecution, a new and unparalleled era of labor and triumph could be inaugurated, and the gospel of the grace of God, be borne to the ends of the habitable earth. Such co-operation we esteem the great need of the churches that their united power may be felt, not only in their own localities, but among the poor and sorrowful and benighted throughout the world. We cannot too earnestly urge on each friend of the missionary society, in each church, the duty of working in some practical way, to give the movement vitality and strength."

In the report of the Board for 1868 the following sentiments are emphasized: "The experience of this

year only confirms the testimony of past years—the necessity of systematic contributions on the part of the brethren and all the churches. The Board are deeply anxious for the complete success of this missionary enterprise and are willing to carry out any honorable plan of work which promises better results than those already reached. A great and determined movement is now demanded. We must go forward. The reasons are manifest: *First*, it is necessary for our own life. *Second*, the condition of of our fellow-men appeals to us as Christians for help. *Third*, the examples of others should move us. *Fourth*, Christ desires us to carry on this work. Let us determine not to abandon the effort to unite the Disciples in a great missionary movement."

In 1869 came the first report of Thomas Munnell, the great convention at Louisville, and the "Louisville Plan." Including that year, for nine successive years Thomas Munnell presented the annual report of the Board. No man ever worked more unceasingly and faithfully, than he did, for the success of the society. From his annual reports the following instructive extracts are made: *1869*—"The closing missionary year has been one of counsel—deep, earnest and prayerful. It has also been a year of work and much solicitude on the part of the Board. * * * If nothing else was done during the year but the unifying of public sentiment and the gathering together of this great convention, willing to sacrifice any and every personal preference for the general good, the Board would feel that no greater

work had ever been done in any year of our missionary history." 1870—After speaking of the measure of success attained by the use of the "Louisville Plan," against all the difficulties in its way, the report says: "Notwithstanding all this, our confidence in final and complete success is complete and unabated. The good providence of God that has helped us through all the embarrassments of twenty years past will not forsake us in the midst of those that are to come. We feel that the present enterprise is not a transient one. We are working for centuries."

1871—"We consider that our whole missionary work is carried on with remarkable economy. No one is receiving a dollar except those who are every day engaged in the ministry. No financial agents are employed, as this work is added to the work of the missionaries. The only expense incurred is that of traveling, postage and printing, for the support of our evangelists can in no other sense be counted as expense than the support of the home ministry."

1872—"We have worked with a courage undaunted, and a will unconquered by difficulty. We have sought to please God and do our duty; and with an ardent desire for your future growth in all the elements of a powerful missionary body, we return to you the charge committed to our hands."

1873—"The forward movement effected in five years is marvelous. If we compare the hesitating, uncertain, chaotic and tremulous convention of 1868, with the convention of to-day, we will feel that it is

almost 'life from the dead.' Our true policy is not to mourn over the things that are wanting, which from Solomon's day till now have been 'without number,' but to regard every difficulty as a fresh challenge to the manhood and Christhood that is in us."

1874 — "Some may blame the boards, some the secretaries, some the preachers and members for not raising more missionary money; but it would be as wise to censure the tax-collector for failure if every county and every individual had a right to pay but very little tax and appropriate that little wherever he might choose. No one in his studio is capable of judging of the difficulties encountered in the field. It has required the most unconquerable purpose to keep up the work at all. The greatest wonder is it has run on for five years with such elements of weakness at the head of the system. But we have kept it from sinking until popular sentiment has had time to rise and accept the remedy that is needed. Your officers have been expected to do what was impossible, and yet what has been done were almost impossibilities."

1875 — "Such, in brief, is a statement of what has been done the past year, and such the work we would project for the future. Although the financial condition of the country has checked the flow of benevolence for religious purposes in all denominations, and has certainly cut down our resources to less than half what it would have been under ordinary circumstances, we see no cause for discouragement. True bravery thrives on difficulties. At a time when

nearly all business interests are suffering, our brethren, of course, cannot be prosperous, and in such cases it is wisest to accept the situation and wait the revival of trade. Meanwhile we believe that an earnest effort this year in behalf of our work will realize a very large increase over any previous year of our missionary history."

1876—"While we are disposed to take a cheerful view of the situation, there is one thing, as in other reports, that we must repeat— *Our ministry, as a class, do not feel their personal responsibility in raising money for the missionary work.* The elders, and especially the preachers, are chiefly responsible for our lack of means. With only a few does it seem to be a matter of conscience. Any preacher that is doing much good in his congregation could secure an average of fifty cents to the member for missions without making the *church* responsible for anything. He could do it privately. The poorest, unless objects of charity themselves, would not refuse half a dollar per year. But this work does not seem to rest as a burden on the hearts of the preachers as it does among most protestant ministers. Calls in the papers, personal letters from the evangelists, and even personal promises are often neglected, or forgotten, or made to give way to other things. It seems not to rest heavily upon the souls of the ministers. Perhaps some at this convention are disappointed at what has been done, and yet did nothing during the year to help us. We are glad, however, to recognize some improvement in this matter among

the most useful men, but a great improvement is indispensable to any respectable success."

1877—"But the chief question, and almost the only one for this convention to consider, seems to us to be whether the home ministry both can and will raise our missionary money. This Scriptural duty of theirs they have never yet reached to any considerable extent. Our success is certain, wherever we do the work; we can have the work done if we can support our Evangelists. We can support our Evangelists if the preachers and elders will faithfully and persistently try to raise the means, and *in no other way*. To the church leaders we must look, and all history shows how useless it is to look to any others. This is God's own plan, as clearly shown in the New Testament, and he will bless us in no other and never has. This is generally admitted by all the intelligent; it has been repeated in our reports year after year. The ministry of Protestants generally do a large work in this way, and why not ours? There is nothing very discouraging in our future, but this one thing—the inertness, inefficiency and apparent indisposition of our home ministry to work in this matter as they ought. If this can be overcome our success will be great, our conventions joyful, and the work of the Lord prosperous in our hands.

It may seem very strange and anomalous that many of our very best ministers, who mourn over our deficiencies, are here to-day without having done their duties, the past year, to have things in better

shape; and expect to go home and repeat their past inefficiency, and then attend the next convention to regret our small results, and so on year after year.

We recommend that this Convention settle the question, so far as all the preachers and elders present are concerned, whether we are to look to them for anything better in the future. Whether a nucleus shall be formed here that will return to their respective States and rouse the ministry as far as possible to this work. Other recommendations we could make, but it would be useless until this one is settled. The grandest possibilities are ahead of us. We have a mighty Savior to help us, a glorious gospel to proclaim, immortal souls to save, and an account to give to Him "who is ready to judge the quick and the dead."

Finally we would suggest a bare possibility as to the cause of our not doing more missionary work. Perhaps we are not worthy to do missionary work. Possibly we are not, as ministers, fully consecrated to God. The trouble may lie deeper than we think. We may be depending too much upon ourselves. We are not strong because we are not weak. The Apostles considered it a high attainment to be "worthy to suffer" for Christ's sake. The better one is prepared to suffer with Him, the more is he like Him and the more worthy. The Apostles had to bear "about in their bodies the dying of the Lord Jesus" in order "that the life also of Jesus might be made manifest" in those same bodies. If we have

not been really crucified with Christ it is impossible to reach the ground He stands on. Let us go forth, therefore, unto Him without the camp, joyfully bearing the burden and heat of the day, with hearts reconsecrated to God. Let us yet make our missionary work a great success, in the name of Him who "counted us worthy, putting us into the ministry," with the blessed promise, "Lo, I am with you always, even unto the end."

1878—From 1878 to 1882 inclusive the reports of the Board were read by F. M. Green the Corresponding Secretary for that period. The conclusion of the report for 1878 was as follows:

In some respects it has been a difficult year to raise funds for the General Society. We make no attempt to assign reasons for this fact. We appeal to each to answer it for himself. But whatever may be the reason, let it not be written against our labors for the year to come.

Great and effectual doors are being opened to us in every direction; and we believe that "the hour of our associated strength" has arrived—the hour which shall demonstrate our union to be more than uniformity of sentiment—*a oneness of mind and of effort arising from the nature, power and exaltation of the holy truth believed.*

This year is to prove us. It will be decisive of our character and our destiny. The spirit which we shall now exhibit will be the augury of our faith.

Our pride has been many times wounded by the smallness of the results which have followed our co-operative efforts. We have boasted of our great strength and numbers, and wealth and power as a religious people; and we have often inquired, "Is not this great Babylon that we have builded?"

May it not be possible that we have forgotten a great lesson of God's word—that "by humility and the fear of the Lord, are riches, and honor and life"? Except we are willing to die for Christ we cannot succeed. "Except a corn of wheat fall into the ground and die, it abideth alone." "The handful of corn upon the top of the mountains" must germinate unseen, and give itself up to the process in which itself shall be lost, before "its fruit can shake like Lebanon." So was it with Christ; so must it be with us. It is from self-sacrifice and consecration in the very spirit of Christ, that fruit comes in this work—"from these *always*, from these *only*." In carrying His gospel to others, His people must "fill up that which is behind of the afflictions of Christ."

"When the secret sympathy with him, the hidden work at the root decays or ceases, the outward work will decay or cease. It is in vain to talk of philosophies here. The work is of God, or it is nothing; and what we have to do is to put ourselves in such a position that we can work with Him."

But there is a lesson of *hope* that we would leave with you. Humility and hope—these are the whole teaching of the buried seed. Seeming opposites,

they are typified in nature; but Christianity alone could blend them in mutual support and augmented beauty. Humility and hope!—a hope as high as the humility is profound, because both are from our relation to the Savior—now as crucified; now as risen.

"God forbid that we should glory, save in the cross of our Lord Jesus Christ"—*that* is humility. God forbid that we should not glory in our Lord Jesus Christ, as triumphant over the death of the cross, and as having all power given unto him in heaven and upon earth. *That is hope.* The work that God has begun, and to which he has pledged himself in the death of his Son, we believe that He will carry on. We look to a personal being; we are soldiers under the Captain of our salvation, and obey a command and rest on promises. Then let the waters pile themselves to the heavens; let them over-arch us if they will—*we move on.* Balancing tendencies alone, we should have no hope. Looking at the command and promises, we have no doubt. We think that the set of the long currents is with us; but there are now, there always have been, calms, and shoals, and counter-currents, and it is only by faith that we *can* believe that the breeze shall ever spring up, and the tide rise, that shall bear us beyond them.

1879—The following statement was made in 1879:

It is now ten full years since the organization of the General Christian Missionary Convention with its present Constitution. The following table will

show the cash receipts each year into the General Treasury, exclusive of what was raised, by States co-operating, for local State work:

1870	$4,529 91
1871	4,308 15
1872	2,801 04
1873	4,158 89
1874	5,172 28
1875	4,671 10
1876	6,061 84
1877	4,726 77
1878	2,237 11
1879	6,029 09
Total	$44,696 18

Of this amount, $7,817.43 are the proceeds of the sale of the Hymn Book.

This statement shows that, notwithstanding the fearful battle which the Society has been compelled to fight against: (1) The alienations produced by the late war; (2) The general poverty of the people, caused by the financial crash of 1873; (3) The indifference of a large number to any co-operative missionary work, and, (4) the open, terrible hostility of others, the Society has lost no ground; but has been steadily advancing, until its present prospects, if not flattering, are at least substantial.

1880 — The report concluded with the following words expressive of hope for the future growth and prosperity of the Society:

Thus have we traced, with as much business brevity as possible, the result of our efforts to carry out the wishes of this Convention. Every resolution

of instruction we have endeavored faithfully to observe. Our report, as compared with former reports, shows that we are making a steady advance. Open, hateful opposition to the society has well-nigh ceased. And it ought to cease; for this convention is the helper and well-wisher to him who goes out unsandaled and alone — a preacher of the grace of God. It encourages each congregation to put forth its utmost effort in the spread of the truth. And beyond all this, it seeks to unite those in a wider co-operation who fervently desire to obey the last commandment of our Lord: "Go ye into all the world, and preach the gospel to every creature."

1881 — In 1881 a radical change in the financial part of the Constitution of the Society was made. The reasons for this change are briefly stated by the Board as follows:

So far as church co-operation and church contribution for missions are concerned, there does not appear to be any sense of responsibility on the part of the churches; and the Board is often left without means to carry on the work committed to it to do, through the indifference, supposed local necessities, or caprice of the congregations.

For years the Board has been embarrassed at the beginning of each year because of its inability to tell how much money would be placed at its disposal. Usually at the beginning of each year the treasury is empty or nearly so. There is no dependence to be placed on quarterly collections, either as to regularity or size, as a supply for our treasury.

This is our experience. But we find some congregations which desire to be represented in our work through their quarterly collections. There are States which desire to be represented in this convention through dividends from their State Treasury, and these States represent the widest idea of church co-operation yet realized by us. But we also find that a large number of individuals would be glad to contribute to our work if their contribution would entitle them to membership in the convention. These facts have been learned after ten years of experience in our endeavors to realize in a wide degree "church co-operation." We, therefore, after careful study, recommend the following changes in the Constitution of this Society, and ask their endorsement by this convention. These changes will meet the main objections which have been urged against the financial standing of the Society, and will also give to those who contribute to its funds such a standing in the convention as will permit them to have a direct voice in the management of the society.

The report for the year closed as follows:

We close the record of the year with this regret: We have not been able to do all that we desired to do. The Board has freely given its time to consider the questions that have been brought before it. Our agents have been faithful to their respective missions. The year has been an eventful one. The winter was exceedingly long and the summer exceedingly hot. The fearful tragedy which deprived the nation of its chief, the world of one of its mightiest

intellectual and moral forces, and the church of one of its humblest and truest members, closed when the spirit of James A. Garfield left its clay at Elberon, while the ocean sobbed and humanity cried. From July 2d to September 19th no man could keep his heart from the Nation's chamber of suffering. But notwithstanding all these things, we have endeavored to be faithful to the interests of this convention, and have prayed that "gladness shall dawn from sorrow, and glory burst from gloom."

1882—With the report of 1882 the society concluded its successive annual reports for a third of a century. It was, therefore, fitting for the Board to use the following language:

This society is now thirty-three years old. Since its organization, in 1849, an entire generation of men has passed away, and a new world is before the Church of God. Yet the old commandment is still in force: "Go, preach the gospel to every creature."

The General Society has had its full measure of opposition in the past, and its managers and officers have been compelled to submit frequently to the most unrelenting personal and official abuse. But through all the years of a generation it has gone on its oftentimes perilous way, until the numbers that have been brought into the church by its direct agencies are over 17,244. Besides, during the last twelve years, its associate State agencies have added to the church more than 56,040 persons.

During the time covered by its eventful history, it has been the battle-field on which the two great

ideas of selfishness and philanthropy have contended for the mastery among the Disciples of Christ. The result of the battle has been to crystallize selfishness, on the one hand; while, on the other hand, it has broadened the spirit of the true men and women of the church. The interest in missions—small as it is—domestic and foreign, has never been so great as it is to-day. And the interest is growing day by day. During the thirty-three years of the life of the General Christian Missionary Convention, it has been instrumental in developing a desire to do mission work in this and other lands, even to the "ends of the earth." It has also revealed the real condition of hundreds of churches and thousands of brethren over this land of ours. It has not only revealed our necessities and possibilities, but it has made it possible for us to direct with greater wisdom, each succeeding year, all of our home mission enterprises.

Christ said, "By their fruits ye shall know them." By that test the General Society has a right to live. It has conquered that right against all the opposition made to it. And if it were to cease to-day to be an active agency in preaching the word, and nothing more could be shown than its tattered banner and its silent guns in front of its army of more than 73,235 converts, its history and its work would be entitled to respect.

The chief difficulty in the way of prosecuting mission work is that which always hinders the gospel—the natural opposition of the human heart. Methods

may be ever so wise, but they must give offense as long as sin still has dominion on the earth. Within the church, whatever of opposition to God's will lingers will be quite sure to crystallize around the subject of mission interests in the form of criticism or indifference, because missions are so central, so close to the heart of Christ. Churches desire revivals. They suggest protracted meetings, and inquire for evangelists. Many of them had better subscribe for missionary periodicals, and go to cultivating an intelligent mission spirit. It would be the most direct road to the attainment of their desire. Greatly are they to be congratulated who live with their eyes open and their hearts warm toward the mission cause. Life is vastly enriched with the information thus gained, and the wealth of emotion thus secured. All over the world there are movements conspiring to the encouragement of evangelization. Home and foreign missions are continually coming into new relations to the various conditions and changes in human society, and so far as our work is concerned, these changes are from weakness to strength; from inexperience to confidence; from discouragement to hope; from slow progress to swift advance; from seeming failure to certain success.

1883—In 1883 the report of the Board was read by Robert Moffett, the present Corresponding Secretary. In that report the Board says:

"The great difficulty with us has been to create and sustain a general interest in missions. Only by constant and persistent education will we reach a

respectable standing among the missionary forces of the nineteenth century. We believe the missionary spirit is growing. To the preachers more than to any other class must we look for that action which will lead our Israel into the missionary battle, and through it to missionary victory."

Thus, year after year, has the condition of the society been faithfully reported by its Board of Managers and Corresponding Secretary. These annual reports have indicated the irregular pulse-beats of the great religious body, which in a wider degree than through any other organization, was represented by the General Convention. The society has had a difficult pilgrimage. It may not be possible to give all the reasons; but, perhaps, the greatest obstacle to its progress has been the often yielding for the sake of peace, to the clamor of impracticable men, which resulted so frequently in the changing of the working business basis of the society.

Money is as necessary to carry on the work of missions as it is to build railroads, and no business can be conducted without some expense for its machinery. At the beginning the society laid its business foundation on a "money basis;" and so long as it yielded not to the timid fears of some, and the communistic cry of others, it prospered.

The change in 1869 was made to gratify those who could see no other way of general co-operation except "church co-operation;" and to try once more to satisfy the extremists. But it was soon found by the real friends of the General Society that they had

given away everything practical and received nothing in return except a vision of what "might have been." When in 1868 the question of the appointment of a large committee to consider and report what changes were needed in the Constitution, was under consideration, O. A. Burgess, that brave man of God, "withstood it to the face," and charged that its only object was to destroy the society. But the committee was appointed and the Constitution changed, only to find before a year went by, that some of the very men who endorsed the report of the "Committee of Twenty" at Louisville, were using tongue and pen to destroy it.

The "Louisville Plan" was mainly an attempt to reach general "church co-operation," and an honest effort was made for ten successive years to realize something from it. It was a failure; and whoever reads and carefully studies the history of the Church of Christ from the beginning, may well doubt whether "church co-operation" was ever realized except in very limited circles. In the nature of things it never can be realized where men are left free to worship God according to the dictates of a personal conscience and not a church conscience. The gospel was and is to be preached to men individually; individually men are to obey it; and by their individual energy, or by voluntary associations as individuals, they unite to carry the gospel to the "ends of the earth." Even when congregations unite, they unite not as masses, but as individuals, and by representatives attend to such business as they may devise. Indeed,

so far as the Word of God reveals methods, there is just as positive a command for individual Christians to unite and form the "General Christian Missionary Convention," as there is for individual Christians to unite to form a congregation in Cincinnati, Louisville, or Jerusalem. Congregations are business methods for doing local Christian work; while the General Convention is a business method for doing general Christian work. God's permission is given to the one as it is given to the other; and so long as "things are true, and honest, and just, and pure, and lovely, and of good report" in them, God's blessing will attend their efforts.

The General Convention in its thirty-four years of struggle and contest, undoubtedly has made a few mistakes. But comparatively they have been few. It has now a fair field and good prospects, and so long as a steady hand is at the helm, it will, like a good ship, sail on to success.

CHAPTER V.

CHANGES IN ITS CONSTITUTION.

PERHAPS there is nothing which indicates more clearly, among a body of religious people like the Disciples, the unrest; the fear of ecclesiastical domination; the scruples of conscience; the influence of downright religious demagoguery; or the practical, working wisdom of the body than the changes which are made from time to time, for one assigned reason or another, in the constitutions of its missionary societies or in its methods of co-operation.

Take the *General Christian Missionary Convention* as an example and illustration. It adopted its first Constitution with great unanimity in October 1849, and after the most thorough discussion, and critical examination, by a body of more than one hundred and fifty representative men.

In 1850 Article III was changed so as to read: "Every Christian church in North America co-operating with this society, and all associations of churches, shall be entitled to representation equally, at the annual meetings, and all persons heretofore constituted Life Members and Life Directors shall

continue in the enjoyment of their acquired rights."

Article IV was changed so as to make the officers *ex-officio* members of the society; and Article V was so changed as to take the Life Directors out of the Executive Board.

The cry against the "money basis of membership" and a "moneyed aristocrisy" had already produced its effect.

In 1853 Article III was changed again and made to read: "Every Christian Church in North America, co-operating with this society, and all associations of churches shall be entitled to representation equally at the annual meetings."

It had also been found within the two years since the "money basis" was stricken out from the constitution, that missionary work required money to carry it on, and a full treasury with a comparatively limited membership, was incomparably better for the object of the society than a large membership in an ideal co-operation with the element of money left out; hence the society in 1853 added the following Article IV to the Constitution: "Every person paying twenty-five dollars shall be a Life Member, and every person paying one hundred dollars shall be a Life Director."

In 1856 Articles III and IV were changed again and made to read as follows: Article III—"Every Christian church and all associations of churches co-operating with this society by contributions to its funds, shall be entitled to representation equally at the annual meetings;" Article IV—"Every person

paying one dollar shall be a member for one year; every person paying twenty-five dollars shall be a member for life; and every person paying one hundred dollars shall be a director for life." By these changes the financial strength of the society was considerably augmented and its permanent membership largely increased.

In 1868 some very radical changes were made in the Constitution of the Society.

These changes were specified in an address, "To the friends of missions" prepared by the direction of the society by W. K. Pendleton, Isaac Errett, W. J. Pettigrew, George W. Elley and A. R. Benton.

(1) The number of Vice-Presidents was reduced from twenty-five to three.

(2) No Vice-President was required to reside in or near Cincinnati.

(3) Five managers instead of seven were made to constitute a quorum.

(4) Articles III and IV were stricken out and the following substituted for them: "The members of this society shall consist of delegates annually chosen by the churches of Christ contributing to its funds, and of members of churches who annually contribute to the funds of the society.

(5) It was provided, however, that, "No alteration made in this Constitution shall be so construed as to affect any vested right of the society or any member thereof."

In addition to all these changes the following resolution was adopted: "*Resolved*, that in view of the

abandonment of Life Memberships, and Life Directorships, from which the principal income of the society has been derived, the Board of Managers be and they are hereby requested to devise and carry out a plan of annual and life subscriptions whereby a constant income may be secured and a permanent basis provided for the operations of the society."

These changes were made in the interest of peace. They were made on the motion and by the advice of many of the oldest, and staunchest friends of the society, not because they embodied their judgment but mainly because of "a desire to harmonize with others who thought them necessary."

It was like consenting to the death of the patient if perchance, by that means the patient might be freed from the disease. A tremendous controversy had been going on for several years over "plans." On the one side were those who discriminated between "the work to be done" and the "method of doing it," believing that while the work and its "object" were divine because God had commanded the one and indicated the other; yet "the method of doing the work" was left properly, for human wisdom to devise.

On the other hand were those who claimed that the work to be done and the manner of doing it were equally prescribed by the Word of God, and that to adopt any other plan than the "Lord's plan" was to violate the Campbellian maxim, "Where the Scriptures speak we speak and where the Scriptures are silent we are silent," and to show "disrespect to

the Lord Jesus Christ." On this side were some good men who really wanted something worthy done but who dared not strike a stroke until they could read, in so many words, "their title clear" to the privilege, and who, therefore, stood still "to see the salvation of God." With them stood a class of "objectors" whose only plan was practically to object to every plan—the "Lord's plan" among the rest. And all these were assisted by a few demagogues whose ambition for leadership was likely to be thwarted by the general adoption of anything looking toward good order and efficiency among the churches. But the contest had been going on so long that it was evident that some radical steps must shortly be taken. The friends of missionary societies honestly gave up what, in their judgment was best for the sake of harmony. They added to and subtracted from the various articles of the Constitution of the *American Christian Missionary Society*, until scarcely anything remained of it that had the semblance of business sense or power. They threw its treasury into the ocean at the desire of missionary babblers. They offered the management of the society to the caprice of capricious churches and individuals. And when they did all this no relief came. Those who had fought the society until its right arm of efficiency was paralyzed, now that they had gained a temporary victory, stood still and did nothing as before. A great cry arose for church co-operation and not individual co-operation. The church must be supreme. Finally, to take away the last vestige of apparent

distrust of the practicability of church co-operation on any large scale, the friends of missionary societies, and individual co-operation on a "money basis." agreed to what is now known in Disciple history as the "Louisville Plan."

The preparations for the change made at Louisville in 1869 were not hasty, and every item of the new arrangement was carefully considered by men who sincerely desired harmony in methods of working, if it could be gained without the sacrifice of principle.

A semi-annual meeting of the *American Christian Missionnry Society* was held in St. Louis in May, 1869. At that meeting, on the eighteenth day of May, a committee of twenty was appointed to consider the whole question of missionary finance and systematic evangelization, and report at the annual meeting of the society at Louisville in October. The following is the resolution upon the adoption of which the committee was formed:

"*Resolved*, That a committee of twenty be appointed to take into consideration the whole question of evangelization and report, if possible, a scriptural and practical plan for raising money and spreading the gospel, said committee to report at the Louisville meeting in October next."

The committee contemplated in the foregoing resolution consisted of W. T. Moore, of Ohio; W. K. Pendleton, West Virginia; M. E. Lard, Kentucky; Alexander Procter, Missouri; W. A. Belding, New York; R. R. Sloan, Ohio; Enos Campbell, Illinois;

T. W. Caskey, Mississippi; Isaac Errett, Ohio; J. C. Reynolds, Illinois; J. S. Sweeney, Illinois; Joseph King, Pennsylvania; Robert Graham, Kentucky; G. W. Longan, Missouri; Benjamin Franklin, Indiana; O. A. Burgess, Indiana; W. D. Carnes, Tennessee; C. L. Loos, West Virginia; J. S. Lamar, Georgia; and A. I. Hobbs, Iowa; together with delegates appointed by State conventions to act with the committee, consisting of A. E. Myres, West Virginia; D. R. Dungan, Nebraska; Winthrop H. Hopson, Kentucky; C. G. Bartholomew, Indiana; A. B. Jones, Missouri; W. L. Hayden, New York; Edwin A. Lodge, Michigan; O. Ebert, Michigan; N. A. Walker, Indiana; I. B. Grubbs, Kentucky; Dr. S. E. Shepard, Ohio; Parritt Blaisdell, Massachusetts; and J. W. Butler, Illinois.

The convention at Louisville was very large, more than six hundred delegates being in attendance. The report of the Committee of Twenty was considered item by item, and was adopted with slight modification, with great unanimity. The most important change made in the report of the committee, was in the Seventh Section of Article II. To that section as reported by the committee was added these words: "But this recommendation is not to be considered as precluding a different disposition of funds, when the church contributing shall so decide."

This innocent looking amendment was adopted, but from the moment of its adoption the "Louisville Plan," as a general financial scheme, was no stronger than a rope of sand. This was not realized,

however, until the effort was made in succeeding years, to fill the treasury of the society with the "sinews of war." It was then found that the "caprice of the capricious" triumphed and the "special" was considered of more importance than the "general."

The Constitution, as finally adopted, was endorsed by the entire committee of twenty; at least no open opposition was manifested at the time against it. It was generally regarded as a happy compromise of existing extremes, and about as near the ideal of church co-operation as human wisdom could devise. It is doubtful whether on paper anything more beautiful could be made to appear. Its outlook to those who were captivated with its comely proportions, was as fair as the land of promise flowing with "milk and honey." A committee of angels could have done no better, and they could have realized upon it but little more than a bright vision this side of Paradise. As a theory of church co-operation it was a success, but as a practical business plan for missionary work, it was a ghastly failure.

It was soon found, too, as a matter of fact and of history, that nothing would satisfy those who were so clamorous for the destruction of the old method and the adoption of a new method of missionary co-operation. Some who signed the report of the Committee of Twenty, and afterwards advocated its general acceptance by the brethren, soon went back to their former opposition and used all their influence to break down the work.

As was well said at the time, "They opposed the old plan because it was not a co-operation of churches and they opposed the new because it was a co-operation of churches."

In 1881 the "Louisville Plan" was superceded by the Constitution under which the society is now acting. (See Chapter XIX). So far as possible all of the good features of the old Constitutions were preserved in the present Constitution. The financial method under which the society had gained its largest revenue in former years was restored and Life Members and Life Directors are now taken. These form the permanent membership of the society. During the eleven years occupied by the "Louisville Plan" the permanent membership of the society had been steadily decreasing. Year by year the old Life Members, and Life Directors of the *American Christian Missionary Society*, the predecessor of the *General Christian Missionary Convention* were becoming fewer and fewer.

The society faced a condition of things something like this: As soon as the old Life Members, and Life Directors were dead, there would remain a chartered society without any known members.

In the present Constitution State societies are recognized as auxilliary to the General Convention by the payment of an annual dividend, or sum of money from their treasuries for general work.

Church representation is also provided for; and any and every congregation that desires it may send its delegate to the annual meetings of the society by

the payment of ten dollars or more into the general treasury.

Individual preferences are also regarded and a temporary or permanent membership may be taken by every member of the churches of Christ. Thus every preference is gratified and a larger number satisfied than ever before.

As those who will not work shall not eat, so those who will not pay shall not decide as to the disposition that is made of the money raised by others for missions. The wisdom of the change is already apparent in the revived vigor with which the missionary Disciples are prosecuting their work.

Under the "Louisville Plan" the Board of Managers was compelled to face at the beginning of each year an almost absolutely empty treasury, and a wide splendid field ripe for the harvest into which they dared not go only so far as they might presume to "bank on their faith" in the brethren, that they would furnish the means after-a-while to support the missionaries sent out by the authority of the society. Now each succeeding year opens up with an increasing number of reliable pledges for the work of the year.

The present Constitution was adopted at Indianapolis without discussion and it is profoundly to be desired that no great changes in the instrument shall be deemed necessary for many years to come.

CHAPTER VI.

THE FINANCES OF THE GENERAL SOCIETY.

THE financial question has always been a question of more or less difficulty to the General Society. The sources from which it has derived its revenue for the prosecution of its work have been various and often uncertain. They may be specified as follows: Life Directors; Life Members; Annual Members; individual voluntary contributions; contributions from churches; dividends from State societies; wills, bequests, and notes payable after the death of the maker of the note; and "the net profits after paying all charges and expenses, arising from the sale" of the Christian Hymn Book.

THE CHRISTIAN HYMN BOOK.—In the report of the Board to the General Convention in 1864, B. W. Johnson, then Corresponding Secretary, used the following language: "It gives us pleasure in this discussion of ways and means, to acknowledge the devotion by our venerable President Campbell, of the copyright of the Christian Hymn Book, to cer-

tain brethren for revision, to be held in trust for the society. The proceeds arising from the sales of the revised book, will add very materially to the resources of the society."

This portion of the annual report was referred to a special committee consisting of R. R. Sloan, James Carr, Richard Hawley, B. W. Johnson, T. M. Allen, J. B. Bowman, A. I. Hobbs, and Joseph King, who reported as follows:

"(1) That we take pleasure in recording our grateful sense of the generous offer to transfer the copyright of the Hymn Book, made by Bro. Alexander Campbell, as alike expressive of devotion to the cause of missions and his desire to meet the wants of the brotherhood."

(2) "That we cordially approve the two-fold object had in view by Bro. Campbell, to-wit: *first*, that the Hymn Book be revised and enlarged by a committee of competent brethren, to be mutually chosen by himself and the society; *second*, that the profits arising from the sale of the book may be appropriated to that benevolent agency which most fully embodies and expresses the philanthropic aims of the whole brotherhood — the General Missionary Society."

"(3) That in conference with Bro. Campbell, your committee have agreed upon the following brethren to whom shall be entrusted the revision and enlargement of the Hymn Book, to-wit: Isaac Errett, W. K. Pendleton, W. T. Moore, T. M. Allen, and A. S.

Hayden, who shall when their work is complete, hand it over to the Trustees for publication."

"(4) We further recommend that as soon as practicable, after the first edition, with a view to encourage congregational singing, the society appoint a committee of persons of musical skill to adapt tunes to the hymns, that a Hymn and Tune Book may be given to the brotherhood. Should these measures be adopted, it is understood that nothing in them should be so construed as to preclude any subsequent revision of the book that the society may deem advisable."

The foregoing report, after careful deliberation and discussion, was adopted without change.

In 1865 the committee of revision referred to in the resolutions, reported to the General Convention, that they had "performed the task assigned to them, to the best of their ability, and have delivered the work to the Publishing Committee."

The Trustees of the Christian Hymn Book also made a report from which the following extracts are taken: "By mutual agreement between yourselves and Elder Alexander Campbell, we were selected as Trustees for the publication and management of the financial affairs of the revised and enlarged Hymn Book.

On the 30th day of November, 1864, in accordance with the proposition hitherto made by Bro. Campbell, he transferred to us the copyright of the Christian Hymn Book on the following conditions:

DEED OF TRUST:—*

Conveying the Christian Hymn Book from Alexander Campbell to certain trustees in trust for the "American Christian Missionary Society."

THIS INDENTURE, made this 30th day of November, A. D., 1864, witnesseth, that, whereas, Alexander Campbell, of Bethany in Brooke County, West Virginia, is the proprietor of the copyright of a book, the title of which is in the words following, to-wit: "Psalms, Hymns, and Spiritual Songs, original and selected, Compiled by A. Campbell, W. Scott, B. W. Stone and J. T. Johnson, Elders of the Christian Church, with numerous and various additions and emendations: Adapted to personal, family, and church worship. By Alexander Campbell." Which copyright was obtained by the deposit of a printed copy of the title of said book in the office of the Clerk of the District Court of the United States, in and for the Western District of Virginia on the 19th day of August, A. D., 1851: and,

WHEREAS, The said Alexander Campbell is desirous of having the said book revised and enlarged, and, also of securing the profits that may arise from the future sales thereof to the American Christian Missionary Society, an association incorporated by the General Assembly of the State of Ohio: and,

WHEREAS, The said Alexander Campbell and said society have mutually agreed upon and selected the trustees to whom said copyright shall be transferred, and the revisers who shall be charged with the revision and enlargement of said book:

Now, therefore, in consideration of the sum of one dollar to him paid by said The American Christian Missionary Society, and of the uses and trusts herein-after specified, the said Alexander Campbell does hereby bargain, sell, grant, assign and transfer to Richard M. Bishop and Carlos H. Gould, of Cincinnati, Ohio; William H. Lape and J. B. Bowman, of Kentucky; and O. A. Burgess, of Indiana, and to their successors, forever, as trustees, all the right, title and interest of him, the said Alexander Campbell, in and to the said copyright of said book, and any renewal or renewals of said copyright to have and to hold the same to them and their successors, in trust nevertheless as follows: The said book shall be submitted to Isaac Errett, of

Muir, Michigan; William K. Pendleton, of Bethany, West Virginia; Thomas M. Allen, of Missouri; William T. Moore, of Kentucky; and A. S. Hayden, of Collamer, Ohio, as a committee of revisers, with full power and authority to alter, rearrange, revise, subtract from, add to and enlarge the same, as to them shall seem meet. When the labors of said revisers shall have been completed, the said trustees and their successors shall cause said book as so revised and altered, to be published in successive editions from time to time, in sufficient quantities to supply the demand that may exist for the same, and shall cause the same to be sold at a reasonable and moderate price, so that extortionate profits shall not be made therefrom: And said trustees and their successors shall pay over to the said The American Christian Missionary Society, the net profits, after paying all charges and expenses arising from the sale of said book. The said trustees shall continue in office and their successors be appointed as follows: J. B. Bowman shall continue in office as trustee for three years, O. A. Burgess for four years, William H. Lape for five years, Carlos H. Gould for six years, and Richard M. Bishop for seven years from the date hereof, and the successor of each of them for the term of five years from the time of such succession; and there shall be one trustee appointed every year upon and after the termination of the first period of three years from the date hereof as aforesaid, each to continne as aforesaid for five years, and every trustee shall continue in office until his successor shall be appointed. The future trustees shall be appointed by the Board of Managers, or Executive Board of the American Christian Missionary Society, and any vacancies by death or otherwise shall be filled by appointments to be made by said Board. In case said The American Christian Missionary Society shall be dissolved or cease to exist, said Alexander Campbell may by deed or will, appoint the manner of appointment of trustees, and the disposition thereafter to be made of the net profits arising from the sale of said book, and in default thereof the trustees in office at the time said Society shall cease to exist, shall provide for the succession of said trusteeship, and make appropriation of said net profits to such benevolent objects as to them shall seem to be fit.

The said trustees are hereby empowered to obtain a new copyright of said revised and enlarged book, and the same to renew, such new copyright and renewal thereof to be held and used by them according to the provisions of this deed.

WITNESS my hand and seal the day and year first above written.

A. CAMPBELL. Seal.

Signed, sealed and acknowledged in presence of us:

CHAS. LOUIS LOOS,
ISAAC ERRETT,
W. K. PENDLETON.

We accept the trust contained in the above deed,

R. M. BISHOP,
W. H. LAPE,
C. H. GOULD,
J. B. BOWMAN,
O. A. BURGESS.

STATE OF WEST VIRGINIA,
BROOKE COUNTY,

Personally appeared before me, a Justice of the Peace for County of Brooke and State of West Virginia, Alexander Campbell, who having been duly qualified, acknowledged the foregoing Deed to be his act and deed.

Given under my hand this 11th day of August, 1865.

U. S. Inter. Rev. Stamp 5 Cents.

THOMAS BUCHANAN, J. P.

STATE OF WEST VIRGINIA,
BROOKE COUNTY, to-wit:

Clerk's Office, Circuit Court, County and State aforesaid. I, A. Fairs Heney, Clerk of the Circuit Court of Brooke County, and State of West Virginia, do certify that Thomas Buchanan, whose genuine signature appears to the foregoing certificate is and was at the date of said certificate an acting Justice of the Peace within and for said County, duly qualified to take said acknowledgments and that his signature thereto is genuine.

Given under my hand and the seal of my said Court, the 14th day of August, 1865.

A. FAIRS HENEY,
Clerk Circuit Court, Brooke Co.

Circuit Court Seal Brooke Co., W. Va.

By JAMES HENEY, Dept. Clerk.

*As the Deed of Trust contains the conditions on which the trust was Assumed by the Trustees, it is given entire instead of the abstract presented by the Trustees.—F. M. GREEN.

CONTRACTS FOR PUBLICATION.—The first contract for the publication of the revised Hymn Book was given to H. S. Bosworth. The present publishers are the "Christian Publishing Company" of St. Louis, Mo. From year to year since the book was first published, with few exceptions, the Trustees have made a report to the annual meeting of the General Society. This they have done not because of any specific requirement in the Deed of Trust making it obligatory on them to do so; but because it was the most sensible and business-like method of disposing of their annual report. By courtesy these reports have always been received and printed with the proceedings of the General Society.

Since the beginning of the sale of the first edition, including all variations and editions of the book, there have been sold to the present time not less than an aggregate of 300,000 copies; and so far as the annual reports of the trustees show there have been paid by them, to the present time, $8,413.38 into the treasury of the General Society. This sum does not include what the present publishers have agreed to pay on the Hymn Book and the Sunday-School Hymnal. The contract with the present publishers will expire June 15, 1885.

LIFE DIRECTORSHIPS, ETC.—For the first twenty years or until 1869, and including that year, the revenue of the society was largely derived from Life Directors, Life Members, Annual Members; increased, however, by voluntary contributions from churches and individuals.

From 1870 to 1881 and including both years, the treasury was supplied by voluntary and irregular contributions from individuals and congregations; and small dividends from State treasuries, the States and their treasuries being in theory parts of the general plan; and from a few "five-year pledges" which were taken in 1870–6.

Since 1881 the receipts have been from voluntary but irregular contributions from churches and individuals; from State treasuries; and from Annual and Life Members; and Life Directors. Excluding all money raised by agencies of the society for special purposes, such as building meeting houses, the money received into the general treasury for the specific work of the society is as follows:

1850	$ 2,882 00
1851	927 77
1852	3,869 91
1853	1,715 51
1854	4,338 31
1855	3,097 04
1856	3,037 40
1857	3,272 66
1858	7,050 28
1859	7,100 93
1860	15,831 25
1861	7,188 80
1862	6,773 09
1863	7,644 66
1864	6,086 04
1865	10,445 30
1866	11,902 86
1867	10,910 74
1868	7,569 00
1869	7,525 50

1870	$ 4,529 91
1871	4,308 15
1872	2,801 04
1873	4,158 89
1874	5,172 28
1875	4,671 10
1876	5,961 81
1877	3,327 03
1878	2,091 44
1879	5,883 27
1880	9,227 40
1881	6,153 34
1882	7,401 80
1883	6,044 26
Total	$200,900 80

To this amount ought to be added not less than $300,000 which the records show were raised for special and supplemental purposes by the agencies of the General Society; and so far as known would not have been raised except that these agencies were employed. It is safe to say that not less than one-half million dollars have been raised directly and indirectly by the General Society since its organization to the present time.

Besides this large sum, the receipts into the State treasuries have been greatly increased by the indirect agency of the general society.

Until 1870 the general reports do not include the receipts for missions in the various States. In several of the States as Ohio, Indiana, Kentucky, Illinois, and Missouri large sums of money had been raised for local missions, previous to that year; but as they

had no organic relation to the General Society the result does not appear in the annual minutes of the convention.

Since 1870, so far as possible, a summary of receipts for missions, by States has been given.

The following amounts do not include all that was raised for missions in all the States but they include what was reported to the General Secretary for the years named:

1870	$32,104 17
1871	44,577 55
1872	51,800 30
1873	91,517 79
1874	68,557 00
1875	63,476 76
1876	42,645 24
1877	42,683 71
1878	53,080 23
1879	30,372 10
1880	49,920 79
1881	52,342 12
1882	74,038 91
1883	52,367 50
Total	$749,384 17

The whole amount raised for missions by the General Society since 1849, and by the State societies since 1870, so far as reported may be summarized as follows:

Raised by the General Society for its primary object	$200,900 80
" " " " " special purposes	300,000 00
" " State Societies and reported	749,384 17
Grand Total	$1,250,284 97

This total amount does not include what has been raised by small co-operations, either county or district and not reported through the State societies; or individual gifts to special missions not under the direction of either the State or General Board; or receipts into the treasuries of either the "Christian Woman's Board of Missions," or the "Foreign Christian Missionary Society."

Relatively the foregoing aggregate may appear small and unworthy for so large a number of members as are claimed by the Disciples of Christ; and yet taking fairly into the account every fact it is no mean financial result. But it ought to be considered only as a beginning, a sort of first fruits to a most bountiful harvest.

CHAPTER VII.

OFFICIARY OF THE GENERAL SOCIETY.

PRESIDENTS.

ALEXANDER CAMPBELL, of Virginia, was the *first* president of the General Society. His name has gone out into all the world, and his memory is immortal.

He was born in the county of Antrim, Ireland, September 12, 1788. He died Lord's day March 4, 1866. He was president of the society by successive annual election from 1849 to 1866. His is an honorable name to stand at the head of the first general movement toward systematic co-operation among the Disciples of Christ. "Distant generations will rank him among the many God-given that have blessed our earth."

DAVID S. BURNET, of Maryland, was the *second* president of the General Society. He was born in Dayton, Ohio, July 6, 1808. He died July 8, 1867. He was elected president in 1866, and remained in office until his death in 1867. He was a pulpit orator of no mean ability; by some called the

"silver tongued orator of the Reformation." He had fine executive talent. Perhaps to him more than any other one man are the Disciples indebted for their present system of missionary societies.

In a letter written February 28, 1867, he says: "I consider the inauguration of our society system which I vowed to urge upon the brethren, if God raised me from my protracted illness of 1845, as one of the most important acts of my career."

Richard M. Bishop, of Ohio, was the *third* president of the General Society. He was born in Fleming County, Kentucky, November 4, 1812. He is yet living in Cincinnati, Ohio. He was elected president of the society in 1867 to succeed David S. Burnet, and held the office by successive election until 1874. He was one of the best presiding officers the society ever had.

Isaac Errett, of Ohio, was the *fourth* president of the General Society. He was born in the city of New York, January 2, 1820. He is yet living in Cincinnati, Ohio, and is editor-in-chief of the *Christian Standard*. He was elected president of the General Society in 1874, to succeed Richard M. Bishop, and served the society in that capacity until 1876. As a presiding officer over such an organization it would be difficult to find his superior.

W. K. Pendleton, of West Virginia, was the *fifth* president of the General Society. He was born in Louisa County, Virginia, September 8, 1817. He is yet living in Bethany, West Virginia. After the death of Alexander Campbell he was chosen to suc-

ceed him as President of Bethany College—a position which he now holds. He was elected president of the General Society in 1876 to succeed Isaac Errett, and held the office until 1877.

ALVIN I. HOBBS, of Illinois, was the *sixth* president of the General Society. He was born in Cross Plains, Ripley County, Indiana, March 13, 1834. He is yet living, and pastor of the First Christian Church, Louisville, Kentucky. He was elected president of the General Society in 1877 and held the office for one year, presiding over the convention in Cincinnati in 1878.

At the convention for 1878 it was informally adopted as a rule of the body to elect its president for a single term. In consequence of the adoption of this rule he was not re-elected according to previous custom. He made an excellent presiding officer.

WINTHROP H. HOPSON, of Kentucky, was the *seventh* president of the General Society. He was born in Christian County, Kentucky, April 26, 1823. He is yet living in Nashville, Tennessee. He was elected president of the General Society in 1878 and presided over the convention at Bloomington, Illinois, in 1879. He was a member of the convention in 1849 at which time the society was organized. At that time he was only twenty-six years of age.

THOMAS P. HALEY, of Missouri, was the *eighth* president of the General Society. He was born in Fayette County, Kentucky, April 19, 1832. He was elected president of the General Society in 1879 and presided over the convention in Louisville, Kentucky,

in 1880. He is yet living in Kansas City, Missouri, and pastor of the Christian church in that city.

ROBERT MOFFETT, of Ohio, was the *ninth* president of the General Society. He was born in Laporte County, Indiana, November 9, 1835. He is yet living in Cleveland, Ohio; and, at present, is the Corresponding Secretary of the General Christian Missionary Convention, and the Ohio Christian Missionary Society. He was elected president of the General Society in 1880, and presided at the convention in Indianapolis, Indiana, in 1881.

BENJAMIN B. TYLER, of Kentucky, was the *tenth* president of the General Society. He was born in Macon County, Illinois, near Decatur, April 9, 1840. He is yet living in the city of New York where he is pastor of the First Church of Christ. He was elected president of the General Society in 1881 and presided at the "great convention" in Lexington, Kentucky, in 1882.

DAVID R. DUNGAN was the *eleventh* president of the General Society. He was born in Noble County, Indiana, May 15, 1837. He is yet living, in Des Moines, Iowa, where he presides over the biblical department of Drake University. He was elected president of the General Society in 1882 and presided at the convention in Cincinnati, Ohio, in 1883.

A. G. THOMAS, of Georgia, is the *twelfth* president of the General Society. He was born in Twiggs County, Georgia, June 10, 1833.

At present he lives at Atlanta, Georgia, and is pastor of the Christian church in that city. He was

elected president of the General Society in 1883 and will, the Lord willing, preside over the convention in St. Louis in 1884.

CORRESPONDING SECRETARIES.

Thirteen persons have held the office of Corresponding Secretary in the General Society since its organization in 1849, viz.: James Challen, Thurston Crane, D. S. Burnet, C. L. Loos, Benjamin Franklin, Isaac Errett, B. W. Johnson, O. A. Burgess, W. C. Rogers, John Shackleford, Thomas Munnell, F. M. Green, and Robert Moffett.

Of these James Challen, Thurston Crane, C. L. Loos, Benjamin Franklin, B. W. Johnson, O. A. Burgess, and W. C. Rogers held the office for less than two years, the most of them for less than one year. D. S. Burnet held the office at different elections for eight years; Isaac Errett for three years; John Shackleford for two years; Thomas Munnell for nine years; F. M. Green for five years; and Robert Moffett who occupies the office at present, has entered on his second year.

James Challen, of Ohio, was the *first* Corresponding Secretary of the General Society. He was born in Hackensack, New Jersey, January 29, 1802. He died in Cincinnati, Ohio, December 9, 1878. He was elected Corresponding Secretary of the society in 1849; and to him much is due for the origin and growth of the missionary work among the Disciples. He was at the organization of the society and it

was on his motion that the name, *American Christian Missionary Society* was adopted. He was widely known and tenderly beloved.

THURSTON CRANE, of Ohio, succeeded James Challen in the office of Corresponding Secretary, and served the society in that position for less than one year. He died in 1861. He was a good and useful man, always punctual and reliable.

DAVID S. BURNET was elected Corresponding Secretary in 1851 and held the office, except during the years 1857, 1858, 1859, 1860 until 1863.

C. L. LOOS and BENJAMIN FRANKLIN served the society in 1857. C. L. Loos was born in France, December 22, 1823. He is yet living at Lexington, Kentucky, and President of Kentucky University. Benjamin Franklin was born in Belmont County, Ohio, February 1, 1812. He died in 1878. At the time of his death and for several years preceding he was not in sympathy with the society.

ISAAC ERRETT was elected Corresponding Secretary in 1857 and served until 1860. His administration of the affairs of the society was eminently successful. In 1860 he raised $15,831.25 for the General Treasury, the largest amount ever received into the special treasury of the society, during a single year.

B. W. JOHNSON, of Illinois, served the society in 1864 and for a portion of 1865. He was born at Washington, Illinois, October 24, 1833, or "rather in a log cabin where Washington now stands." He is

yet living in St. Louis, Missouri, and is one of the editors of the *Christian-Evangelist.*

O. A. Burgess, of Illinois, acted as Corresponding Secretary for a part of the year 1865. He was born in Thompson, Windham Co., Connecticut., August 26, 1829. He died in Chicago, Ill., March, 14, 1882. "He was one of the manliest of men; one of the tenderest of friends; one of the bravest defenders of the faith; and a sincere and humble Christian."

W. C. Rogers, of Missouri, was elected in 1865 and served for a part of the missionary year. He was born in Clinton County, Ohio, June 10, 1828. He graduated in 1852 at Bethany College. He is yet living at Cameron, Missouri, an earnest Christian worker, contented and happy.

John Shackleford, of Kentucky, succeeded him in the office. He was elected in 1866 and remained in office until 1868. He was born in Mason County, Kentucky, October 27, 1834. He is yet living, and at present is one of the Professors in the Kentucky Agricultural College at Lexington.

Thomas Munnell, of Kentucky, was elected Corresponding Secretary in 1868 and served the society until the close of the year 1877. The years of his service were eventful years in the history of the society; but through them all he moved with unflinching steadiness toward success. He was born in Ohio County, West Virginia, February 8, 1823. He is yet living at Mount Sterling, Kentucky, and is laboring with his old-time pluck and energy as State Evangelist. It was during the first years of his administra-

tion of the affairs of the General Society that the "Louisville Plan" was adopted; and all that any one man could do to make it a success was done by him.

F. M. GREEN, of Ohio, was appointed to the office in 1877, and continued in the office by successive elections until November, 1882. He was born in Norton, Summit County, Ohio, September 28, 1836. He is yet living near Kent, Ohio, and at the present time is one of the editorial staff of the *Christian Standard*. During his administration the present Constitution of the General Society was adopted and Life Memberships and Life Directorships restored.

ROBERT MOFFETT, of Ohio, was elected Corresponding Secretary in 1882, and by re-election in 1883 is now the incumbent of the office.

BOARD OF MANAGERS.

The following different persons have been members of the Board of Managers since the organization of the society in 1849 — the year preceding their names indicating the year of their election—the first twenty-five names comprising the first Board elected. No note is made of the time each one served, though some of the names found in the earlier Boards are found in the present Board.

1849.—T. J. Melish, George Tait, S. S. Clark, Dr. P. B. Lawson, T. J. Murdock, H. Hathaway, Lewis Wells, Thurston Crane, C. H. Gould, Dr. N. T. Marshall, R. J. Latimer, James Leslie, Andrew Leslie,

W. A. Trowbridge, John Taffe, Samuel Church, R. L. Coleman, Elijah Goodwin, S. S. Church, Alexander Hall, George McManus, William Morton, Philip S. Fall, Alex Gould, and Jesse B. Ferguson.

1850.—S. W. Reeder, Benjamin Franklin, E. Fisk, George S. Jenkins, S. G. Burnet, N. S. Hubbell, J. N. Payne, A. S. Hayden, and S. J. Pinkerton.

1853.—John A. Dearborn, Harvey Hamilton, George W. Bishop, Jacob Burnet, Dr. James Hopple, John M. Bramwell, R. M. Bishop, W. B. Mooklar, John D. Stillwell, J. J. Moss, A. B. Green, W. M. Irvin, and Isaac Strickle.

1854.—W. P. Stratton, Josiah Forbes, Butler K. Smith, W. S. Gray, and John I. Rogers.

1856.—W. W. Eaton, William S. Dickinson, H. S. Bosworth, Edward B. Howell, Charles D. Hurlbutt, W. K. Pendleton, W. J. Pettigrew, J. D. Pickett, Thomas N. Arnold, James Trabue, Samuel Ayers, W. H. Postlewaite, George D. McGrew, Moses E. Lard, and Love H. Jameson.

1857.—Henry Pearce, T. H. Moore, J. Harrison Jones, and Aaron Chatterton.

1858.—Thomas Munnell, E. H. Hawley, W. C. Holton, and W. H. Lape.

1859.—James McGill, James Challen, J. M. Tilford, A. B. Fenton, and John Rogers.

1860.—J. F. Mills, and J. W. McGarvey.

1861.—Dr. E. Williams, T. F. Marsh, and M. J. Dennis.

1862.—O. M. Talbot, and Robert Graham.

1863.—William Baxter, M. H. Slosson, John Shackleford, James R. Challen, and Thomas A. Conway.

1864.—O. A. Burgess, C. L. Loos, B. W. Wasson, and James W. Allen.

1865.—P. B. Wiles, A. I. Hobbs, S. P. Hale, and George W. Rice.

1866.—D. P. Henderson, W. C. Rogers, John S. Sweeney, J. F. Davis, Amos Tooker, and W. T. Moore.

1867.—A. D. Fillmore, J. W. Goss, and Vincent Shinkle.

1868.—P. B. Roberts, Melvin W. McKee, F. M. Kibbey, John W. Hall and James Fisher.

1869.—Alexander Procter, G. W. Abell, G. W. N. Yost, W. H. Hopson, W. M. Roe, W. A. Belding, P. Blaisdell, J. S. Lamar, W. D. Carnes, Robert Moffett, and T. D. Garvin.

1870.—R. R. Sloan; 1871.—Joseph F. Wright; 1875.—D. W. Chase; 1877.—F. M. Green; 1878.—J. H. Lockwood, and Joseph Smith Jr.; 1879.—J. F. Fisk, and O. A. Bartholomew; 1881.—E. T. Williams, and W. M. M. Lee; 1882.—S. G. Boyd; 1883. —S. M. Jefferson, J. R. Gaff, and H. McDiarmid.

RECORDING SECRETARIES.

The following persons have been elected to the office of Recording Secretary of the General Society: George S. Jenkins, Thomas J. Melish, William C. Irwin, Charles W. Franklin, Jacob Burnet, H. S. Bosworth, W. B. Ebbert, F. M. Green, W. C. Dawson,

D. W. Chase, J. W. McGarvey, John C. Miller, I. B. Grubbs, N. S. Haynes, M. L. Streator, J. W. Mountjoy, George Darsie, F. D. Power, J. H. Wright, and W. H. Drapier.

Of those who did the work of the office for over two years are: William C. Irwin, Jacob Burnet, H. S. Bosworth, F. M. Green, D. W. Chase, and W. H. Drapier.

Jacob Burnet served for sixteen years; H. S. Bosworth for eight years; F. M. Green for eight years; and W. H. Drapier since his election in 1880.

TREASURERS.

The General Society has had for Treasurers the following persons: Its first Treasurer was Archibald Trowbridge, who held the office from the organization of the society until 1853. He was succeeded by George Tait, who held the office until 1859. He was succeeded by George W. Bishop, who held the office until 1866. He was succeeded by W. S. Dickinson, who held the office until 1874. He was succeeded by W. H. Lape, who held the office for one year. He was succeeded by James Leslie, who held the office until 1879. He was succeeded by Joseph Smith, Jr., who has held the office by successive elections until the present time.

The society has been very fortunate in its selection of men for this office. No losses have occurred through fault of its Treasurer during the thirty-four years of its history.

Altogether, the officiary of the Society has been creditable from the beginning.

CHAPTER VIII.

THE GENERAL CONVENTION AND THE CHURCHES.

IT is not a seriously difficult matter to file objections to missionary societies or any other good thing. Individuals of very moderate ability are abundantly competent to this task. And objections have been made to the *General Christian Missionary Convention.*

Perhaps it would not be possible to select from the many objections urged against it with more or less force, any more inane than that the society is likely to develop into a great "ecclesiastical despotism." And yet just such a charge is made against it as lately as the year 1883. Churches are warned against it as something likely to rob them of their liberty in Christ; and if they are not thoroughly awake to the danger, they will be "drawn into it and drugged."

Nothing could be more ridiculous and idiotic than such a charge. The history of missionary societies does not furnish an example of one that has ever developed even in the smallest degree into a despot over the churches. Every membership is voluntary,

whether of individuals, churches, or associations of churches, and cannot be perverted into a despotism over itself.

The records of the *American Christian Missionary Society* for twenty years, and the records of the *General Christian Missionary Convention* for fourteen years do not reveal a single resolution which even has the ring of a mandate to the churches in reference to any matter of faith or church government.

The only question upon which the society speaks with power is on the question of methods of working and upon that question its uniform approach to individuals and to churches has been by the way of recommendation, request, or appeal. In the thirty-four years of its history, over four hundred reports and special resolutions have been offered at the annual meetings of the General Society. In all these reports and resolutions there is not one that infringes upon either the rights of the churches or individuals. Such words as induce, recommend, entreat, solicit, request are uniformly used in all these reports.

Is the question one which concerns the churches and their ministers, then the language is,

"*Resolved*, That this convention recommend to our churches, not to countenance as a preacher, any man who is not sustained and acknowledged by two or more churches;" or,

"*Resolved*, That this convention earnestly recommend to the congregations to countenance no evan-

gelist who is not well reported of for piety and proper evangelical qualifications, and that they be rigid and critical in their examination of such report."

Is the question concerning Sunday-schools, then the resolution is as follows:

"*Resolved*, That we strongly recommend to the churches the duty and importance of organizing and establishing Sunday-schools in every congregation."

Does the matter relate to foreign missions, then the language is, "That the churches be requested by this convention, to lift at least one special collection during the ensuing missionary year, for the benefit of our foreign missionary work; and that on this Lord's day, our preachers be requested to deliver a discourse on the subject of foreign missions; and at the weekly prayer meeting preceding, they be made the subject of special prayer and conference."

In this delicate and polite way are all the churches and individuals approached concerning that which the wisdom of the convention has devised.

Nothing would be said concerning these things, were it not that no correct history of the General Society can be written, which ignores these trivial and inane charges, to which the foregoing selections from the minutes of the society furnish a sufficient reply.

It is interesting to note how constantly and steadily the one great object of all the missionary societies, state and general, has been kept prominent from the beginning. This one fact is worth a ton of insane prophecy, concerning the "growing ecclesiasticism," which the General Convention is pronounced to be.

In the first draft of the Constitution of the *American Christian Missionary Society*, Article II reads as follows: "The object of this society shall be to promote the preaching of the gospel in this and other lands." In the Constitution as finally adopted it reads: "The object of this society shall be to promote the preaching of the gospel in destitute places, of this and other lands."

In 1856 it was made to read: "The object of this society shall be to disseminate the gospel in this and other lands."

In 1869 it was changed to the following form: "Its object shall be the spread of the gospel in this and in other lands, according to the following plan of church co-operation."

At present it reads: "Its object shall be the spread of the gospel in this and in other lands."

The State missionary societies which since 1870 have been considered integral parts of the general work have been equally explicit in the statement of their object.

Article II of the Constitution of the "Christian Missionary Society of the State of Ohio" reads: "The object of this society shall be to devise ways and means for the proclamation of the ancient gospel within the bounds of the State of Ohio, but it may also appropriate funds for other fields." At the organization of the society in 1852 the article read as follows: "The only object of this society shall be to devise ways and means for the proclamation of the gospel within the bounds of the State of Ohio, by

assisting weak churches, and disseminating the truth in destitute regions." This article remained in force until the "Louisville Plan" was adopted when it was changed to its present form, in order that the society might act in harmony and partnership with the General Society.

The "Nebraska State Missionary Society" declares its object to be: "The object of this society shall be to spread the gospel, aid weak churches, and devise means by donations, contributions, bequests, and to employ men to accomplish this missionary work."

The "North Carolina Christian Missionary Convention" says: "Its object shall be to devise ways and means for the spread of the gospel in North Carolina, but may raise and appropriate funds for other fields."

The "New York Christian Missionary Society" declares its object as follows: "The object of this society shall be to devise ways and means for the proclamation of the gospel of Jesus Christ in destitute places and to assist weak churches within the bounds of the State of New York; but it may appropriate funds for other fields."

The "Missionary Society of the Churches of Christ in Indiana," declares its object as follows: "The object of this association shall be to preach the gospel and organize congregations of the Church of Christ; and co-operate with all missionary societies and enterprises of our Christian brotherhood."

The "Iowa Christian Convention" says: "The object of the corporation shall be the promotion of the general interests of the Church of Christ in Iowa, including missions, Bible schools, education and a pure literature."

The "Missouri Christian Convention" says: "Its object shall be to devise ways and means for the spread of the gospel and the establishment of churches of Christ in this State; and in co-operation with the General Christian Missionary Convention to aid in sending abroad the word of the Lord through our whole country."

"The Arkansas Christian Missionary Convention": "Its object shall be to devise ways and means to preach the gospel of Christ within the State of Arkansas; but money may be appropriated to work in other fields."

The "West Virginia Christian Missionary Convention": "The object of this organization shall be the spread of the gospel in this State, and in co-operation with the General Christian Missionary Convention and in harmony with the constitution thereof, in destitute regions beyond."

"Christian Missionary Society of the State of Pennsylvania" says: "To secure the co-operation of all members of the Church of Christ, in our State, to raise means to preach the gospel in destitute regions, to assist missions already begun, and to help on the work of evangelizing the State."

"Michigan Christian Missionary Association:" "Its object shall be to disseminate the gospel and

to promote true piety and Christian activity among the congregations, and it will act as auxilliary to the General Christian Missionary Convention."

"The Foreign Christian Misssonary Society": "Its object shall be to make disciples of all nations and teach them to observe all things whatsoever Christ has commanded."

"Christian Woman's Board of Missions": "Its object shall be to cultivate a missionary spirit, to encourage missionary efforts in our churches, to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes."

Thus do these various constitutions speak with regard to the object of these various societies. Their object is one,—to preach the gospel and teach the observance of Christ's commandments. They are not, neither can they be ecclesiastical despotisms."

CHAPTER IX.

RESULTS OF GENERAL MISSION WORK.

IT is impossible to put into statistical tables the absolute results of the missions started and sustained by the General Society and the agencies it has put into operation.

How many churches have been saved from perishing; how many churches have been made strong and active; how many preachers have been saved to the cause of Christ; how many flocks have now good pastoral care; how many individual Christians are wearing the crown of well-doing in consequence of the faithful labor of the missionaries sent out by these societies, may never be known with absolute exactness. Perhaps it is well enough that they are not known; but there are some facts which have been recorded year by year which help to shed "light" on the value of missionary societies, as agencies in the evangelization of the world.

ADDITIONS.

In the one matter of additions to the church the records of the General Society reveal the follow-

ing numbers for the years named. So far as possible, only baptisms are reported in these numbers as additions:

1850	95
1851	132
1852	150
1853	145
1854	231
1855	327
1856	65
1857	124
1858	112
1859	155
1860	1,590
1861	1,871
1862	1,265
1863	1,343
1864	540
1865	380
1866	1,676
1867	1,267
1868	852
1869	770
1870	417
1871	619
1872	281
1873	422
1874	420
1875	330
1876	350
1877	223
1878	126
1879	408
1880	791
1881	503
1882	580
1883 (Estimated)	205
Total	18,765

The additions gained to the church through auxiliary State societies have been for the years named as follows:

1870	2,923
1871	6,191
1872	6,699
1873	9,466
1874	4,602
1875	3,517
1876	4,100
1877	3,563
1878	3,363
1879	2,362
1880	3,062
1881	2,580
1882	3,612
1883	4,087
Total	60,127
Grand Total	78,892

GENERAL STATISTICS.

In 1878 the following resolution concerning "statistics" was adopted:

"*Resolved*, That a committee of five be appointed to collect the statistics of our people, and prepare a statement of them to be inserted in the United States Census to be issued in 1880."

The Committee consisted of F. M. Green, J. B. Briney, Robert Moffett, Elias Sias, and L. L. Carpenter. The larger part of the work of the committee was performed by the chairman, who was at the time the Corresponding Secretary of the General Society. Detailed reports were received from nearly

two thousand congregations. With these reports as a basis a table of actual and estimated numbers was presented in 1880. That table somewhat modified by later statistical information, and including white and colored churches is as follows:

TABLE OF STATISTICS.

States.	No. of Churches.	Preachers.	Members.
Alabama	35	28	3,525
Arkansas	56	45	10,928
California	62	43	6,988
Colorado	16	12	1,750
Connecticut	6	4	875
Dakota	7	5	675
District of Columbia	1	1	330
Florida	14	11	925
Georgia	95	57	10,890
Illinois	655	550	80,275
Indiana	715	595	90,685
Iowa	215	115	18,860
Kansas	135	101	20,000
Kentucky	615	495	70,525
Louisiana	15	9	1,275
Maine	7	5	925
Maryland	9	5	1,500
Massachusetts	7	5	1,240
Michigan	125	75	9,875
Minnesota	40	15	1,725
Mississippi	15	12	2,370
Missouri	585	428	65,950
Montana	6	4	675
Nebraska	116	57	6,300
New York	49	39	5,950
North Carolina	105	85	10,800
Ohio	435	219	48,500
Oregon	55	35	6,750
Pennsylvania	115	97	15,600
Rhode Island	1	1	30

States.	No. of Churches.	Preachers.	Members.
South Carolina	25	18	2,925
Tennessee	275	195	40,850
Texas	165	138	20,500
Vermont	3	2	425
Virginia	150	115	15,250
Washington Territory	1	1	75
West Virginia	75	48	8,750
Wisconsin	21	12	2,575
Wyoming Territory	1	1	95
Total	5,028	3,683	581,141

The national census of 1880 reports the number of the Disciples in the United States as 4681 churches; 3,658 preachers; and 567,448 members.

It is quite likely if the exact statistics could be obtained it would be found that the Disciples of Christ in the United States and territories do not number less than six hundred thousand. Perhaps it would not be fruitful of pleasant memories to inquire how many of this number are real and active members and how many "have a name to live and are dead." Whatever may be the merit or demerit of the foregoing table of statistics, the *General Christian Missionary Convention* is entitled to the credit of having made the first measurably successful attempt to get at the exact numbers.

CHAPTER X.

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

THE Foreign Christian Missionary Society was organized in Louisville, Kentucky, October 21, 1875. At the temporary organization W. T. Moore occupied the chair, and B. B. Tyler acted as Secretary. So far as has yet appeared, no full record was kept of those who were present at the first meeting and participated in the organization. But the following persons are known to have been present: Isaac Errett, B. B. Tyler, W. T. Moore, Thomas Munnell, F. M. Green, J. B. Bowman, W. F. Black, J. C. Reynolds, Robert Moffett, A. I. Hobbs, J. S. Lamar, R. M. Bishop, W. S. Dickinson, Calvin S. Blackwell, L. Lane, John Shackleford, and David Walk. It is probable that others were present but their names do not appear upon the records. The following is the Constitution which was adopted at that meeting, which with very slight modification, is the same as at present:

ART. I.—The name of this organization shall be, "The Foreign Christian Missionary Society."

ART. II.—Its object shall be to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded.

ART. III.—This Society shall be composed of Life Directors, Life Members and Annual Members.

ART. IV.—Its officers shall be a President, three Vice-Presidents, a Recording Secretary, a Corresponding Secretary and a Treasurer, who shall be elected annually.

ART. V.—The officers of the Society shall constitute an Executive Committee who shall manage the affairs of the Society during the intervals of the Board meetings. A majority shall be competent to transact business.

ART. VI.—Any member of the Church of Christ may become a Life Director by the Payment of $500, which may be paid in five annual installments; or a Life Member by the payment of $100 in five annual installments; or an Annual Member by the payment of $10.

ART. VII.—The officers of the Society and the Life Directors shall constitute a Board of Managers who shall meet at least once a year for the transaction of business.

ART. VIII.—The Board of Managers shall have power to appoint its own meetings, elect its own Chairman and Secretary, enact its own by-laws and rules of order, provided always that they be not inconsistent with the Constitution of this Society, fill all vacancies which may occur in their own body during the year, and if deemed necessary by two-

thirds of the members present, at a regular meeting, convene special meetings of the Society. They shall establish such agencies as the interests of the society may require, appoint missionaries, fix their compensation, direct their labors, make all appropriations to be paid out of the treasury, and present to the Society at each annual meeting a report of their proceedings during the past year. The action of the Board of Managers is subject to the revision of the Society.

ART. IX.—The Treasurer shall give bond in such amount as the Board of Managers shall think proper.

ART. X.—The annual meetings of this Society shall be held at the same time and place as those of The General Christian Missionary Convention (unless otherwise ordered by the Board of Managers) and its proceedings may be published as a part of the proceedings of that Convention.

ART. XI.—This Constitution may be amended at any regular meeting of the Society, by a vote of two-thirds of all the members present, provided such amendment shall have been first recommended by the Board, or a year's notice shall have been given.

The first officers of the society after the adoption of the Constitution were—President, Isaac Errett; Vice-Presidents, W. T. Moore, J. S. Lamar, and Jacob Burnet; Corresponding Secretary, Robert Moffett; Recording Secretary B. B. Tyler; and Treasurer, W. S. Dickinson.

This was the first independent movement among the Disciples in the direction of independent gospel

work in foreign lands. Yet the question of foreign missions had not been a silent question up to this time. The first Constitution of the General Society, as well as its last, declares its object to be "to preach the gospel in this and other lands. Foreign missions were very near to the hearts of the great leaders among the Disciples, from the beginning.

During the successive years since the organization of the General Society, until the "Foreign Christian Missionary Society" was finally organized, such sentiments and earnest appeals, as the following, appeared in the annual minutes and in the public journals. One of the first resolutions ever presented to the General Society reads as follows:

"*Resolved*, That in the opinion of this Convention, the 'American Christian Bible Society,' should so change or arrange her Constitution, as to make a missionary department, to be under the direction of the Board, for the purpose of sustaining the proclamation of the gospel among the destitute in the United States and territories first, and then in foreign lands, when her means will enable her to act efficiently in that department."

John T. Johnson, of Kentucky, in 1849 presented to the meeting in Cincinnati the following resolution which was unanimously adopted:

"*Resolved*, That a missionary society as a means to concentrate and dispense the wealth and benevolence of the brethren of this reformation, in an effort to convert the world, is both scriptural and expedient."

H. D. Palmer, of Illinois—"Father Palmer"—as he was then called, said on the floor of the convention in 1849, "I hope before I go hence, to see the brethren united in co-operation for the conversion of the world."

David S. Burnet in recording an incident which occurred at the same meeting said: "Connected with this convention there was an incident of great interest. Dr. James T. Barclay, known recently as a beloved evangelist of eastern Virginia, was present to offer himself and family, consisting of a wife, two sons and a daughter, all church members, to the Missionary Board as soon as it should be created. This worthy brother, a year before, communicated with the Bible Society on the subject. Time had only served to ripen his feelings and strengthen his determination. He will doubtless be sent to form a missiom in the "Holy City," and from the City of David, and about the foundations of the ancient house of God, speak of Him whose advent as a babe "troubled Herod and all Jerusalem with him." This is the most venerable and altogether the most reverent spot on earth. An undying interest clings to every locality in and about it. It is now the center of a wider circle than any other place on the globe. As a station for the distribution of the Bible and religious books, and for the preaching of the gospel to the representatives of the world, we suppose Jerusalem has no parallel."

And when Jerusalem had been selected as the center for the missionary work of Dr. Barclay and his family, James Challen in fervid oratory declared: "It is the land to which the eyes of all Christendom has been directed for ages, and which has enlisted their deepest sympathies, and most fervent prayers; and we venture to say, that no portion of our world could have been selected, which so effectively will enlist the energies of our own brethren in the great work of foreign missions as this. Our expectations on this head have been more than realized. From every quarter of our land it is hailed with delight. And we are cheered and encouraged by the prayers and contributions of the brethren in support of this mission. And what a thrill of joy will the news of the first convert on Zion's hill send throughout the army of the faithful. How will the intelligence of foreign conquest stimulate us to greater exertions at home. How will the little rill of Christian benevolence, now running through the midst of our spiritual Zion, swell into a mighty river when the hearts of three hundred thousand Disciples shall throb with the divine impulse of sending the gospel of salvation to the perishing heathen, when they learn of its glorious and abundant fruits in bringing sinners to God. I look forward to that day with unwonted delight. I believe it will be realized. The pillar of cloud will yet cast its shadow over the infant mission to be established in Palestine, and the gleams of the pillar of fire will yet shoot upward to the skies, and be a beacon of hope to the outcasts of Israel and the benighted heathen."

In 1853 Alexander Campbell uttered these powerful words: "The commission given to the Apostles embraced as a mission field, the whole world. 'Go ye,' said the great Apostle of God, 'into all the world and preach the gospel to every creature.' Wide as humanity and enduring as time, or until every son of Adam hears the message of salvation, extends this commission in its letter, spirit, and obligation. The Apostles are indeed, still perigrinating the earth, in their writings. Though dead they still preach."

Speaking of Jerusalem as the missionary station chosen by the Disciples, he also said: "We have but one foreign missionary station — a station indeed, of all others the most apposite to our profession — the ancient city of the Great King, the city of David, on whose loftiest summit Zion, the ark of God rested; the 'holy hill,' once the royal residence of Melchizedec, priest of the most high God, the abode of peace. There stood the tabernacle when its perigrinations ended. There stood the Temple, the golden palace which Solomon built. It rested upon an hallowed mountain—Mount Moriah, a little hill of Zion. To that place the tribes of God went up to worship. There was the ark of the covenant with its tables engraven by the hand of God. The Shekinah was there; Calvary was there, and there our Lord was crucified, buried, and rose again. There clusters every hallowed association that binds the heart of man to man. There Christ died and there he revived. There the Holy Spirit, as the messenger

of Christ, first appeared. There the gospel was first administered. There the first Christian temple was reared, and there the gospel was borne through Judea, Samaria, and all the nations that ever heard it. Jerusalem, the city of the Great King is the center of all divine radiations, the center of all spiritual attractions, and in its ruins is an eternal monument of the justice, faithfulness and truth of God."

Mr. Campbell in the same address, also said: "One of the capital points of this Reformation is the location, in time and place, of the commencement of the reign of grace, or the kingdom of heaven. * * * Had we no other object than to give publicity and emphasis to this capital point, it is worthy of the cause we plead, whatever the success may be, to erect and establish our first foreign mission in the identical city where our Lord was crucified; where the Holy Spirit first descended as the missionary of the Father and the Son; where the Christian gospel was first preached, and the first Christian church erected. As a simple monument of our regard and reverence for this soul-emancipating position, it is worthy of all that it has cost us to have made our first foreign mission station near the cross, the mount of ascension of the Savior, and to the theatre of the descension of the Holy Spirit, as the sacred guest of the house which Jesus built. * * * * But this is not the exclusive object on which to engross or to exhaust our whole zeal, ability and liberality. Jerusalem and Judea do not constitute the whole world, nor is our Jerusalem mission exclusively the longitude and th

latitude of our missionary obligation, enterprise or benevolence. * * * * * That we should have an African mission as well as an Asiatic mission, a station in Liberia as well as in Jerusalem; missionaries perigrinating the land of Ham as well as the land of Shem, appears to me alike a duty, a privilege, and an honor. We are abundant in means, and wanting, if wanting at all, only in will, in purpose, or in liberality."

Walter Scott, of whom David S. Burnet himself, a prince among orators, said in 1861: "Great in his analysis, great in his generalizations, great in his eloquence—we shall never see his like again. He towered among God's great ones, and will long be remembered by his surviving fellow-servants," in 1855, when speaking of the great commandment of our Lord, said: "Go," is a verb in the imperative mode. It is not simply indicative and declarative. It does not merely state a fact, but enjoins a duty. The word implies authority in the Lord who uses it, and obedience in those to whom it is used. Had the word been a mere potentiality, and told the ministry that they might itinerate, might go into all the world, then if they had remained at home, they would have been blameless. But the language is imperial and imperative, it is full of authority — Christ's authority. It is a revelation of his will in this vital point, and to us it is a law—a rule of conduct. The ministry must go; it must itinerate or disobey Christ, incur his displeasure and lose its rank and character. In a word, it must be as we say in common parlance,

be unceasingly 'on the go.' 'Go ye into all the world;' to Europe, to Africa, to America, and to the islands of the sea. Leave your footprints on the snows of the frozen north. Trace out pathways in the flowery pampas of the balmy south. Seek the setting sun, the far west, the wild prairies, and the wilder men that inhabit them. Search out the land of figs and dates; the land of vines and olives. Tread over the golden sands and along the rivers gleaming with diamonds and gold far, far away. Go to those who water their steeds in the Rhine; to those who drink from the Seine, or who bathe in the Nile and the Niger, the sacred Ganges, Indus, Brahmaputra, and Irrawaddi. Go to the ends of the earth, for your success will be in the ratio of your mobility. Words are God's daughters and works are man's sons; to be fruitful they must be married to each other."

In 1858 the Board of the General Society, in speaking of the Jerusalem mission by Isaac Errett, Corresponding Secretary, and of the return to that field of Dr. J. T. Barclay and his family, used the following language: "Whatever might have been suspected of romantic zeal in his first visit to the Holy Land, no thought of the kind can attach to his return. Himself and family have all a personal knowledge of the people. They have had experience of the disadvantages pecuniarily and socially, of missionary life in that distant field. They know better than we the degradation of the people and of the discouragements, which to the unbelieving eye, throng about such a mission. The romance and the poetry of the move-

ment have had a fine chance to escape amidst the stern realities of missionary life. Yet with one heart and one voice, the whole family have desired to return, and spend their lives in that field. Their faith gathered strength during the three years and a half of toil and privation spent there; and they have but gratified the deepest longings of their hearts in returning. It does not become us to trifle with deep religious convictions and actual experiences, such as are possessed by that family. It is due to them to say, that the influence of that mission on the churches at home is worth more than the missionaries cost us; and that the labors religious and literary of Dr. Barclay, at home and abroad, have done much for the cause, much more than is understood or appreciated. The Board commit this mission to the confidence, prayers and support of the brotherhood."

"In 1859 W. K. Pendleton presented to the convention the report of the "Committee on Established Missions," in which he uses the following language: "The Jerusalem mission needs no commendation. Both it and the beloved missionary family to whom its fortunes, its perils and its toils have been committed, have an abiding place in the confidence and Christian affection of the brotherhood. * * * * We commend it and the beloved family who have charge of it to the unfailing providence of the God of Abraham, of Isaac, and of Jacob, and say to the beloved of the Lord in Christ Jesus everywhere, nurture the Jerusalem mission, for even out of

its weakness God will surely bring forth strength."

In 1861 the question of foreign missions, and especially the Jerusalem mission, was referred to in a committee report as follows: "While the practical results of the mission may seem small, they are nevertheless, worth far more than the expense in their influence upon the church and the world."

In 1867 R. R. Sloan was chairman of the Committee on Foreign Missions and these are words from his report: "The mission in Jamaica has been in its evangelical results a success. * * * We do not recommend the establishment at present of any other foreign missions. In this the impulses of the heart yield to the dictates of the judgment; the scarcity of means forbids such recommendations. We trust it shall be different with us, at no distant day.

As our State missions increase in number and efficiency, the legitimate work of the General Society will be abroad. Not forgetting unoccupied territory in our own land, we should look to the foreign, as ultimately our legitimate field. Moreover the foreign mission is the basis of any successful plea for the existence of the General Society. This is the principle to which our practice must fast and as far as we can conform. So long as the field is the world, no territory therein should be accounted foreign to the enterprise. Sustain the mission that is, and create others as soon as practicable. Backward is not the word for missions. Go, into all the world, is the Savior's bidding."

In 1875 the report of the Board was decidedly in favor of foreign missions. Up to this time a separate organization for foreign missions had not been deemed practicable or best. The language of the Board is as follows :

"We come now to state the facts that have brought us to our present position in reference to foreign missions, to which we invite special attention. It will be remembered that during the sessions of our last convention several informal meetings were held by individuals to consider the possibilities of our planting a mission in some foreign land. It was thought improbable that the general board with its other obligations upon it, would for some time have means to enter upon such a work. A committee was therefore appointed to see what could be done in the way of forming a foreign missionary society that would in no sense be in the way of the General Convention, but rather supplement its work. This committee soon after issued circulars to many interested brethren, laying the whole matter before them, and obtained pledges for that purpose. But during the last hours of the convention a resolution was passed directing your Board also to 'adopt measures at once to establish one or more foreign missions.' As this was done after many of the delegates had gone home, and without any discussion, and as the Board soon found that it would be impossible for them to carry out the order for some time to come, they held several conferences with the committee, which resulted in the appointment of a joint committee to see

what preparations could be made by the time of the convention. That committee is present and ready to make their report, and we recommend that some time be allotted to the consideration of the same.

We deem it due to ourselves and to the convention now to give our main reasons for being willing to consider the question of a foreign society, and in the same words to view once more the great wants of our cause in the United States. Besides the evident lack of means in the general treasury to carry on both home and foreign work, there is another reason that outweighs all the rest. It is here mentioned not only to justify a special effort for foreign missions, but to insist that public sentiment in the ministry and in the churches should sustain our effort in these directions. The great wants referred to are:

First. Efficient means of edification in all our country churches.

Second. The great want of our cause in the United States, is help for the weaker States and territories.

We, therefore, especially commend to our brethren the work of foreign missions in some way, as a means of awakening the missionary spirit for home as well as foreign fields. Our efforts at home missions, spending so large a percentage of all our money on the fields near where it was raised, have tended to contract the views of the churches as to the world-wide commission given us by Jesus Christ Himself. We are satisfied that a thriving *foreign* work will prove the best practical educator

of our people in the missionary spirit, both at home and abroad. Let our hearts leap over the frontiers of district and neighborhood selfishness, let us put our hearts and our treasures in other lands, from which we may often hear of the horrors and hardships of heathen life, and of their great need of salvation through Christ, and we will more fully realize the spirit of the great foreign missionary sent out from heaven to earth. For this cause thank we God without ceasing for the enterprise of our sisters in the common faith, whose present undertaking we so earnestly recommended in our report three years ago when the convention last met in this house. We hope still to encourage and "help those women who labor with us in the gospel," and ask all the sisters of the States everywhere to unite with them in their noble effort to do good."

This was the last report on foreign missions before the organization of the "Foreign Christian Missionary Society." Steadily the sky had been brightening and the pathway clearing for this new and special agency in the great work of evangelizing the nations to Christ. The first report of the Board of Managers of the Foreign Society was made at Richmond, Va., in 1876. In that report the following facts are recorded:

It is with devout thankfulness to our heavenly Father that we present the first report of the Board of the Foreign Christian Missionary Society. One year ago our society was organized and started on its career. Those who were the principal movers in

its formation were animated by no extraordinary hopes of immediate success in the work proposed. They knew too well the difficulties that had to be overcome, and not the least among these difficulties was the want of a proper appreciation of the work by those who were expected to contribute to its support. In fact, it was understood, from the start, that our work embraced not only conversions to Christ in foreign fields, but also conversions to real missionary work in the home field. But, notwithstanding the many difficulties in the way, our society was organized with the most ardent hopes that it would in time reach the highest degree of usefulness. And now, after one year's experience, we are not disappointed in what was, at the beginning, a firm conviction with all.

The society was anxious to begin work immediately in foreign lands, and during its first year it completed arrangements to send J. S. Lamar of Georgia, on a mission to Italy, but this was finally abandoned as Mr. Lamar found it impossible for him to undertake the work.

Correspondence was then held with J. H. Hardin, of Missouri, who shortly after agreed to go to India, and was appointed by the Board but subsequent correspondence developed the fact that Mr. Hardin could not go without such sacrifices to both himself and the Board, as were deemed unnecessary to make. The Board say:

"At this juncture of affairs, providence seemed to open up a new and unexpected field. Dr. A. Holck,

a native of Denmark, but a resident of this country for about eight years, united with the Central Christian Church in Cincinnati. It soon became evident that he was a man of great faith, earnest piety, and endowed with superior intellectual attainments. He had been associated with the Baptists, but his religious views were generally in harmony with those of the Disciples; and, after careful examination of our religious position, he became thoroughly convinced that he was entirely at one with us. He had for some time entertained hopes of going back to his native country as a missionary, and after full and free conference, he was appointed by the Board, and solemnly ordained to the work of a missionary to Denmark. He has been in that country a little over three months and has begun his work in Copenhagen. He writes hopefully, though by no means confidently of any great immediate success. He says he finds many difficulties in the way, and among these the chief is the want of faith among the people in the Word of God. He says our plea for "the Bible and the Bible alone" is about the most difficult that could be made, since the people seem to be willing to accept almost any kind of religion rather than that taught in the Word of God. The work there, however, has not been in progress long enough to be able to determine with anything like certainty how it is likely to succeed. We shall hope and pray for the best results.

Bro. H. S. Earl's mission to England is so far very promising. He has mainly confined his work to

Southampton. For several months he has been preaching to crowded congregations in a large hall which will hold some two thousand people. Recently he organized a church of thirty-three members, and has since received by baptism fourteen, making a total membership of forty-seven. This is certainly very encouraging, and as the interest seems unabated, we look with deep anxiety for subsequent reports from our beloved missionary. This mission has been partly self-sustaining, partly sustained by Bro. Earl himself; but the Board has furnished all the aid it possibly could. It is hoped that this little church will at once find a place in the hearts of our entire brotherhood.

The report of the Board in 1877 was full of good cheer. The English and the Danish missions were reported as in excellent condition under the labors of Henry S. Earl, and A. Holck. No new missions were inaugurated but the "French Mission" was proposed and the preliminary work largely done.

In 1878 the English missions were increased by sending M. D. Todd to Chester and W. T. Moore to Southport. The mission in Paris, France, was also begun by Jules DeLaunay and wife who sailed for their mission in November, 1877. The annual address to the society in 1878 was delivered by the President, Isaac Errett. In the midst of his address and while he was yet urging the importance of missionary work and the necessity of raising twenty thousand dollars during the coming year, and expressing his confidence that God would provide, he

received a telegram from Timothy Coop of Wigan, England, as follows: "*Isaac Errett:—Say to the Convention I subscribe one thousand pounds*, and read Col. 4 : 12, and II. Thess. 3 : 1.—*Coop.*" This telegram produced great enthusiasm and was useful in many ways in the work of the year.

In 1879 the report of the Board was business-like and hopeful. During this year the mission at Constantinople, Turkey, was established in the charge of G. N. Shishmanian.

In 1880 the mission at Southport, England, was reinforced by sending Joseph L. Richardson to labor in that city. Also the Paris mission was aided by the addition of Miss Annie C. Crease to its corps of workers.

In 1881 the name of J. M. Van Horn, of Ohio, appears on the list of missionaries. He was appointed to the mission at Chester, England, to succeed M. D. Todd, who, on account of the failing health of his wife was compelled to return to the United States. Also W. H. C. Newington, of Ohio, was assigned to duty in Liverpool. J. H. Garrison, of Missouri, accepted a call to labor with the church at Southport, which, while not under the direct charge of the society, was in a large measure the outgrowth from its work.

In 1882 the outlook of the society was exceedingly bright. M. D. Todd was located at Liverpool and began his work with excellent prospects. The India mission was established and eight mission-

aries sailed September 16, 1882, for that distant land. Their names are as follows: Albert Norton and wife; G. L. Wharton and wife; and Misses Mary Greybiel, Ada Boyd, Laura Kinzie, and Mary Kingsbury. E. T. C. Bennett, and C. A. Moore were selected by the Board assisted by J. W. McGarvey, and O. A. Carr for evangelistic work in Australia.

The report of the Board for 1883 introduces two new missions; one in the Isthmus of Panama, and the other in Japan. To the first W. H. Williams and wife were assigned; and George T. Smith and wife, of Warren, Ohio, and Charles E. Garst and wife to the second. The report closes with these eloquent words:

"Eight years ago this society was organized. Since that time eleven missions have been established under its auspices. The present membership under its care is about 1,300. It has property worth $79,000. The good hand of our God has been upon us. He has prospered us beyond all that we asked or thought. The large measure of success that has rewarded our labors should stimulate us to devise liberal things for the time to come. We must not be satisfied with what we have done in the past. We must do better in the future, and better thence again, and better still, in infinite progression. We have put our hand to the plow, and must not look back. We have crossed the Rubicon and cannot retreat. We must advance like a bannered army until the last stronghold of heathendom is dismantled, and until Jesus Christ is recognized as

Lord of all. We must carry on the beneficent work which we have begun, until the songs of the redeemed are heard round the world, like England's drumbeat, keeping time with the hours. May God help us do our part worthily, that, when the nations of the saved come up from every continent and from the islands of the sea, chanting the final thunder psalm of victory, we may have an honorable place among those who will say:

> 'Come, then, and, added to thy many crowns,
> Receive yet one, as radiant as the rest,
> Due to thy last and most effectual work,
> Thy word fulfilled, the conquest of a world.'"

Since the close of the convention of 1883 Garabed Kevorkian has been added to the missionary force in Turkey. The Board has managed with wisdom, not only in the appropriation of funds, but also in the selection of its missionaries. No mistakes of great importance have been made except perhaps in the case of Albert Norton who was sent to India. In his case the Board dealt promptly, firmly and wisely. As the Board referred to the matter in their report for 1883, it was properly referred to a special committee for consideration. That committee consisted of W. K. Pendleton, A. I. Hobbs, Robert Moffett, J. H. Garrison, and A. M. Atkinson. They reported as follows:

"Your Committee to whom was referred that part of the report of the Board relating to the India Mission, respectfully report: That the India Mission is gradually and wisely ordering its work, and gives

promise of energetic and successful management under the control and direction of Brother G. L. Wharton. Of course, but little beyond the first steps of preparation has been yet done, but in this we feel assured that every thing has been directed for the best.

The place selected as the seat and center of operations, we think, has been wisely chosen, and offers us facilities for missionary operations surpassed by no city in India. Hurda is a pilgrim city, a place to which the people of many and wide districts come for the worship and festivities of their religion and to bathe in the sacred waters of the Ganges. It is a fit place, therefore, in which to raise the standard of the cross and proclaim the knowledge of the one true and living God, and the redemption which is through Jesus Christ our Lord. The report of the Board refers to a difficulty which arose upon the very threshold of this new work of the Society, but we are happy to be assured that it was promptly and firmly met, and wisely and kindly settled by the Board. This difficulty is already generally known to the friends of this mission, and has excited deep regret with all concerned in its fortunes. Your committee have thought it due to the wide interest and concern which this matter has excited, to examine into the documentary facts of the case, and to review the action of the Board thereon. The profound confidence created in the minds of the brethren in the wisdom, devotion and fitness of Brother Norton for this work, was naturally shocked by the sudden and unexpected rupture of his connection with it, and it was

not strange that many of our most earnest workers were loth to give him up.

A review of the correspondence of the Board, and of its action in the premises shows that it, too, shared in this reluctance, and proceeded with the greatest moderation and forbearance in the investigation and decision. But it is plain that there was no alternative left to our managers. In the face of all their most cherished desires they were compelled to accept the offered resignation of Bro. Norton, or else submit to a dictation and conditions that would have been fatal to the integrity of the work and unfaithful to the high trust committed to them by the society.

It would be out of place, as it is unnecessary, for your committee to go into a detailed recital of the facts in this unfortunate difficulty.

It is enough to say, as we feel warranted in doing, from the fullest evidence, that Bro. Norton, both on his journey to India and immediately on his arrival, there, revealed qualities of head and heart that proved him to be utterly unfit for this great work; (1) in a superstitious arrogance of divine guidance in his judgment of what should be done, and; (2) in a corresponding assumption of authority over his associates in the mission, to which they must implicitly submit even in the smallest matters; (3) a temper and imperiousness, passionate, menacing and relentless, even to the verge of personal violence; (4) in a selfish control and appropriation of the funds of the Board to his own uses and ends, without re-

gard to its specific orders, and; (5) in the stipulation of conditions as to his own freedom and self-control, that practically took the management of the mission out of the hands of the Board and gave it over to him alone.

Under these circumstances, it is plain that Bro. Wharton and those who were sent out with him could not continue to act with Bro. Norton without perpetual strife or humiliation, and we think he and they acted wisely and only in justice to their duty in promptly and totally withdrawing from him, and that the Board deserves the full approval and thanks of this society, in the prudent and moderate, yet firm and decisive action which they took in declining to submit the management of this mission to Bro. Norton's free and unbridled control, and in accepting his resignation as tendered by him.

The committee feel the fullest confidence in the integrity, piety, firmness and wisdom of Bro. Wharton, and commend the management of this mission in his hands, to the cordial and undivided support of the brotherhood. Time and patience and harmony of co-operation are absolutely necessary to success in this great work, and we cannot hope to accomplish anything great or grateful in this far-off field without wisdom and unity and patient perseverance in our methods, into which we heartily pray that our society may ever be divinely guided."

The outlook for the society at this time, is full of promise and brilliant with hope of immortal victories for Christ in heathen lands. With their pretensions

to scriptural knowledge and zeal, the Disciples must be in the van-guard of those who bear the gospel to the ends of the earth. They must be there, or be sent to the rear in disgrace, or die.

Dr. R. G. Wilder, the editor of the *Missionary Review*, in a note to the author says: "I am watching the enlargement of your forces in India and Japan, and Turkey. May the Lord prosper you."

True devotion to God is the basis of true disciple character. Enthusiasm is a powerless thing if it is not the emanation of a healthy Christian life. If we have been remiss in the past, let strength of soul be gathered now for the work of the future amidst the agonies of penitence and prayer. Whoever ascends the mount of vision to behold and commune with the Lord of all, will come down from that radiant height, "glistening with a celestial glory, which, beaming from his spirit," will be reflected on the world.

The friends of foreign missions among the Disciples may well be glad in the prospect before them. Let their spirits catch fire from the new impulses which spring from hearts where truth has been embosomed long, as they behold the dawning light of that better day which they have helped to usher in.

CHAPTER XI.

OFFICIARY OF THE F. C. M. SOCIETY.

BOARD OF MANAGERS.

THE Board of Managers consists of the Life Directors and the officers of the society. The following persons constitute the Board for 1883–4:

Isaac Errett, Timothy Coop, J. B. Briney, R. T. Mathews, E. T. Williams, W. S. Dickinson, S. M. Jefferson, Frank Coop, Joe Coop, R. M. Bishop, Mrs. S. A. Bromwell*, W. T. Moore, B. B. Tyler, O. A. Bartholomew, H. B. Goe, H. S. Earl, F. M. Green, P. C. Frick, B. A. Hinsdale, W. K. Pendleton, Mrs. W. S. Dickinson, Lathrop Cooley, Joseph Smith, Jr., Mrs. Joseph Smith, Jr., J. K. Teetor, A. M. Atkinson, Mrs. A. M. Atkinson, Russell Errett, J. H. Fillmore, S. P. Shriver, C. E. Holt, A. I. Hobbs, Robert Barnhill, W. C. Rogers, H. M. Hickok, A. B. Kellogg, John Shackleford, Miss Ella F. Smith, J. Z. Tyler, Mrs. Isaac Errett, Dr. E. Williams, L. Harvuot, Mrs. E. Barker, Mrs. M. A. Dalton, R. Moffett, Gen. F. M. Drake, F. D. Power, V. A. Taylor, E. Y. Pinkerton, C. C. Smith, Asa Shuler, James Carr, J. M. Atwater, Jabez Hall, Walter Marsden, Miss Bertha Marsden, Miss Florence Marsden and A. McLean.

*—Died Nov. 20, 1883.

The following table represents the Officers of the Society since its organization in 1875; and also the places where the annual conventions have been held:

Y'r.	Presidents	Vice-Presidents	Cor. Secy's	Rec'dg Sec'ys	Treasurers	Places
1875	Isaac Errett	W. T. Moore.....	Robt Moffett	B. B. Tyler.	W.S.Dickinson	Louisville, Ky.
		J. S. Lamar.....				
		Jacob Burnet.....				
1876	" "	James Challen.....	W. T. Moore	James Leslie	" "	Richmond, Va.
		J. S. Lamar.....				
		Jacob Burnet.....				
1877	" "	James Challen.....	W. B. Ebbert	" "	" "	St. Louis, Mo.
		A. I. Hobbs.....				
		W. T. Moore.....				
1878	" "	James Challen.....	" "	" "	" "	Cincinnati, O.
		Jacob Burnet.....				
		O.A.Bartholomew				
1879	" "	A. I. Hobbs.....	" "	S.M.Jefferson	" "	Bloomington,Ill
		O.A.Bartholomew				
		F. M. Green				
1880	" "	O.A.Bartholomew	" "	" "	" "	Louisville, Ky.
		A. I. Hobbs.....				
		R. M. Bishop.....				
1881	" "	A. I. Hobbs.....	" "	" "	" "	Indian'p'lis,Ind
		James Leslie.....				
		O.A.Bartholomew				
1882	" "	J. B. Briney.....	A. McLean.	" "	" "	Lexington, Ky.
		R. T. Matthews....				
		E. T. Williams....				
1883	" "	J. B. Briney.....	" "	" "	" "	Cincinnati, O.
		R. T. Matthews....				
		E. T. Williams....				

NAMES AND ADDRESSES OF MISSIONARIES.*

The following are the names and addresses of the Missionaries now in the service of the Foreign Christian Missionary Society:

H. S. Earl, The Beeches, Portswood, Southampton, England.

M. D. Todd, 4 Granby St., Liverpool, England.

W. T. Moore, Kensington Chambers, Ludgate Hill, London, England.

J. M. Van Horn, Chester, England.

Jules Delaunay, Rue Bausset, Vaugirard, Paris, France.

A. Holck, Sophievej, No. 5, Copenhagen, Denmark.

G. N. Shishmanian, care of Imperial German Postoffice, Constantinople, Turkey.

Garabed Der Tavitian, care of Imperial German Postoffice, Constantinople, Turkey.

G. L. Wharton, Hurda, Central Provinces, India.

M. D. Adams, Hurda, Central Provinces, India.

G. T. Smith, Yokohoma, Japan.

C. E. Garst, Yokohoma, Japan.

W. H. Williams, Colon, United States of Columbia.

Garabed Kevorkian, Tokat, Turkey.

To these the names of Mary Greybiel, Ada Boyd, Laura Kinzie and Mary Kingsbury should be added, all of whom went out with G. L. Wharton to India. The larger number of the missionaries named in the foregoing list are married and were accompanied by their wives.

*—A brief biographical sketch of each of these Missionaries would have been given, but they were not received in time.

MISSIONARY STATIONS, ETC.

The following are the missionary stations already established by the Foreign Board, with the year when established, and other information. Some of these missions have already become self-sustaining. The cost of administration from the beginning has aggregated $5,079.13, or 5¼ per cent. of the gross receipts. This includes the cost of all agencies employed to raise money, stationery, postage, printing, and salary of the Corresponding Secretary. The total receipts of the society from its organization in 1875 to the annual meeting in 1883 are $96,824.25:

Location of Mission.	When established.	Membership at beginning.	M'mb'rship at present time.	Name of Missionary.	From what State.
Southampton, England	Feb.1876	2	239	Henry S. Earl.....	
Copenhagen, Denmark	Jun.1876	2	190	A. Holck.....	
Fredericksbold, Norw'y				A. Holck.....	
Paris, France.....	Feb.1878	2	27	Jules DeLaunay	
Chester, England.....	Mar.1878	2	153	M. D. Todd.....	O.
				J. M. Van Horn.....	O.
Southport, England....	Sep.1878	6	70	J. L. Richardson....	Ill.
				J. H. Garrison.....	Mo.
Tranmere, England....	July1879	12	18	Henry Exley.....	
Liverpool, England....	1880	1	50	W. T. Moore.....	O.
				W. H. C. Newington..	O.
				M. D. Todd.....	O.
London, England.....	1881			W. T. Moore.....	O.
Constantinople, Turkey	Sep. 1878	2	21	G. N. Shishmanian...	Ky.
				Garabed Der Tavitian	
Tokat, Turkey.....	1883			Garabed Kevorkian..	Ky.
Hurda, India.....	1882			G. L. Wharton.....	N.Y.
				M. D. Adams.....	O.
Yokohoma, Japan	1883			G. T. Smith.....	O.
				C. E. Garst.....	O.
Isthmus of Panama	Sep.1873			W. H. Williams.....	Col.

RECEIPTS AND EXPENSES.

The following table represents the amount received and expended each year named, by the Foreign Christian Missionary Society:

RECEIPTS.

1875	Organized.
1876	$ 1,706 00
1877	2,174 00
1878	8,766 00
1879	8,287 00
1880	12,144 00
1881	13,178 46
1882	25,063 94
1883	25,504 85
Total	$96,824 25

EXPENDITURES.

1875	Organized.
1876	$ 1,500 58
1877	2,240 48
1878	6,175 05
1879	11,577 00
1880	11,807 19
1881	13,313 06
1882	20,987 58
1883	23,637 25
Total	$ 91,238 19

CHAPTER XII.

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

THE origin and progress of this society furnish one of the brightest pages in the history of missionary agencies among the Disciples of Christ. What is woman's place, and what is woman's work in the Church of Christ, are questions which have agitated not the Disciples only, but other religious bodies as well.

With some, "Let your women keep silence in the churches" has been considered as an eternal mandate of God against the opening of woman's lips in public proclamation of the truth.

Others have held views not so extreme, but still extreme enough to practically keep woman, "silent in the church" and her feet far from the highway of public activity in Christian work.

Others have held that "in Christ" there is neither male nor female and that within the bounds of prudence, and the limitations of sex, and modified by the social customs, and circumstances of country and age, woman has the same rights under the gospel arrangement as man.

A Christian woman is the glory of Christianity, the standing miracle of grace; for nowhere except in Christianity is she put on her right footing. She owes everything to Christ. Two-thirds of the Church of Christ are women and it is the glory of the gospel age to "give her of the fruit of her hands, and let her own works praise her in the gates."

Manhood and womanhood must each bring its distinctive offerings to God before "throughout the whole earth shall arise an holy temple unto the Lord."

In the great work of recovering to God the lost allegiance of the race, there must be in the church the effectual working in its measure of every part, the development and exercise of every force. "The pæan of praise is to be universal but the harmony will not be complete until there be added to the deep bass and strong tenor the trill of the treble and the softness of the alto."

Miss Isabel Hart in her introduction to "Historical Sketches of Woman's Missionary Societies" utters herself vigorously in regard to woman's work: "The interest of this problem is only equalled by its importance. How may a woman help Christ's kingdom come? Is there any spring in the machinery which only her fingers can touch and move? Are there any crooked or narrow ways where only her feet can travel? Any rough spots that only her touch can smooth — any low levels which only her hands can raise — any recesses of sin and sorrow where only her voice can be heard? Then, from her

Master she hears her call, and from Him receives her commission. The full answer to these queries and the clear solution of this problem come to us only in the light of the nineteenth century.

This has well been called the missionary epoch of the church. In it she has heard the voice of her Lord crying, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem!" In it almost all the great organized aggressive agencies of the church have had birth, — the Missionary, the Tract, the Bible, the Sunday-School cause,—have assumed their magnificent proportions and are wielding their tremendous powers. The century had almost attained its meridian when a new want was felt among these agencies, and in response thereto a new voice was heard,—a still small voice—yet none the less its whispers may reach where thunder tones might fail,—the woman's missionary movement appears. Like its Lord "it doth not strive nor cry, neither shall its voice be heard in the street." Like the kingdom of heaven, it cometh without observation. Like all movements born from above it came in the fullness of time. The Spirit prompted and Providence prepared the way for it. The fields were just right for this sowing; the harvest was just ripe for these reapers; the world was just ready and reaching out for this agency. The missionary work had come to a point where it must have this help. The march of civilization had broken up the fallow ground, and gospel seed as dropped from pulpit and press had fallen into receptive and responsive

soil. Yet the women sit in darkness, and silence and chains. No man's presence may peer into that darkness — no man's voice break that silence — no man's hand loose those chains. So while point after point was gained, and battlement after battlement was won, the citadel—the home where life is generated and character formed, and destiny shaped—was intact and unapproachable. Evidently some new factors are to be employed, some new forces exerted, some key must be found which shall fit in the lock that is barring out Christ from the homes of heathendom. It avails not much to purify the streams if we may not touch the fountain. And womanhood is everywhere, under all conditions, in all civilizations, the fountain of life and influence. Who will, who can, teach, rescue, renew, raise the women of heathendom? Then, *down* goes heathendom and up the family, the community, the civilization, the country, the race! *That* the tremendous question to be answered, and *these* the tremendous issues at stake. These various women's missionary movements are the practical response, and the agencies God is employing in answering these questions. For with Him the work to be done and the workers are never far apart—somewhere the supply will be found near to the demand; where there is hungering for any good thing, the filling will follow."

The philosophy of Woman's Missionary Societies is in the very nature of things; the argument for them in their necessity; and the justification of them in their fruits. Here a woman may find a

fitting field for the exercise of all her energies and powers; here, in a way most womanly and most Christly, may she expend all her gifts of head, and heart, and life. "And it is eminently fitting that she who came the nearest Christ in His birth and in His death, at His manger and at His tomb; she, who ever found in Him when on earth fullest comprehension and deepest sympathy; she, who now finds in Him, in Him alone, the Divine Human combining infinite tenderness with infinite strength, the full supply of every want of her nature; she, who owes Him most having received from Him most; she who wears as her crowning glory what is hurled at her as her supremest taunt, that the religion of Christ is good for the women, and the children, and the weak; it is eminently fitting that the fullness of her gratitude and love should expend itself in seeking to raise other women from the depths to the same heights of renewing, redeeming grace. It is eminently fitting, it is blessed compensation, it is Divine retribution, that she who brought sin into the world, should also bring the Savior,—and that she, also, who brought the Savior should in these last days further on the finished work of human salvation, should bring the top-stone to the temple with shoutings of "Grace! grace unto it!"

The King's daughters as well as his sons are to be honored with his presence and power. Not all women can go on missions to heathen lands, neither is is necessary that they should. But all Christian women may do something, nevertheless, for missions

in foreign lands. It is not necessary that every woman should show her faithfulness to the work of the gospel in the midst of loneliness, watchings, perils by savage beasts, or by still more savage men, hunger, famine, death, separation or sickness. She can show as sublime a faith in her patient toilings and prayers for the means to help her sisters over the sea. There is a strange attraction about missionary life, when looked at in the light of enthusiastic meetings, friendly congratulations, and fervent "God speeds"; but it loses this kind of glamour when pursued far away in lonely deserts, drought-stricken plains, tiger and serpent haunted jungles, amid the ice-bergs, or upon the solitary island, where nothing but the rolling ocean meets the outlook.

It is difficult to read without tears the annals of Christian women who have gone forth to read the Bible, pray without ceasing, kneel beside the stricken and the sinful, and die if need be, for others because of the love they bear to their Savior. All honor to their names and their memories, and all honor to those who faithfully sustain them while they work.

If Mary Greybiel, and Ada Boyd, and Laura Kinzie and Mary Kingsbury, and the ladies Wharton, and Garst, and Smith, and Adams, and Shishmanian should never return from the "Sunrise Kingdom," or from distant India or Turkey, may their sisters at home be able to say, "O what a highway of holiness has been raised by them over which to pass to the conquest of the dark regions of sin. We can follow

them, though they return not. Hath not the Most High said, "I will pave the way to heathen lands with all that my people deem admirable; I will trace out for them a path in jewels; I will set up indices of agate to direct their footsteps and quicken their movements to the heathen world."

The gifted and eloquent Walter Scott once said: "The Lord has completed the connection between the United States and India. In Burmah lie buried in the earth the jewels Boardman, and the queenly and devoted Annie Judson. Nearer to us in the deep, deep ocean lies her illustrious husband, Adoniram Judson. Nearer still, on the balmy isle of France, sleeps her last sleep the faithful and tender hearted Harriet Newel. Nearer to us still, on the island of Helena, lies to the resurrection morning, the precious gem, Sarah Boardman Judson. And the last wife of the illustrious Judson rests in the bosom of her native country for the sound of the last trumpet and the fair resurrection morn."

It is not so far to India as it once was for some of *our* sons and daughters are now there. In all the missionary annals there are few things more affecting than the last parting of Adoniram Judson with his second wife Sarah Boardman. They had reached the Isle of France on their return from Burmah to the United States. Her health, which had been so precarious at the start, had improved so much that she felt willing to return to the United States alone. She was also willing that her husband should return to Burmah. It was, indeed, the last earthly parting;

but when she had formed the resolution, she traced with a pencil on a scrap of paper the following lines, which are expressive of the faith of every true-hearted missionary:

We part on this green islet, Love,
Thou for the eastern main;
I for the setting sun, Love,
Oh when to meet again!
My heart is sad for thee, Love,
For lone thy way will be;
And oft thy tears will fall, Love
For thy children and for me.
The music of thy daughter's voice
Thou'lt miss for many a year;
And the merry shout of thy elder boys
Thou'lt list in vain to hear.

When we knelt to see our Henry die,
And heard his last faint moan;
Each wiped the tear from others eye;
Now, each must weep alone.
My tears fall fast for thee, Love,
How can I say farewell!
But go; thy God be with thee, Love,
Thy heart's deep grief to quell.

Yet my spirit clings to thee, Love,
Thy soul remains with me;
And oft will hold communion sweet
O'er the dark and distant sea.
And who can paint our mutual joy,
When, all our wanderings o'er,
We both shall clasp our infants three
At home on Burmah's shore.

But higher shall our raptures glow,
On yon celestial plain,
When the loved and parted here below
Meet ne'er to part again.

Then Gird thine armor on, Love
Nor faint thou by the way;
Till Boodh shall fall and Burmah's sons
Shall own Messiah's sway.

It is not likely that Christian women will lack in the future for a place in the great movements of God's people. Nothing can destroy in the heart of woman, love for kindred and race. To minister to the wants of those who are needy, she will brave any misfortune and subject herself to the greatest self-denial. She will endure fatigue and reproach, and suffer penury and want, and thus by her moral heroism achieve the mightiest of moral conquests.

CHAPTER XIII.

HISTORY OF THE C. W. B. M.

THE following history of the Christian Woman's Board of Missions is substantially as found in the official reports of the society.

In July 1874, Mrs. S. E. Pearre (formerly Miss Caroline Neville), well known in Kentucky and Missouri, suggested to a friend the idea of enlisting the women of the Christian Church in an organized effort to save and put together all the little sums they could from individual means, allowances, salaries or wages, and devote the amount, with such time and talent as could be commanded among themselves, to missionrry work. It was first discussed in Indianapolis among four or five women, at a regular meeting of a little Aid Society. At the next meeting a letter from Mrs. Pearre was read, proposing the formation of a society upon the foundation just mentioned. Those present were interested—a short article of incorporation was written upon the spot—seven or eight names were signed—a president, secretary and treasurer were chosen, and a meeting appointed. These were middle aged and elderly women—mothers and housekeepers—

not one of whom had ever spoken in any assembly, nor had any experience in conducting any kind of a meeting. Not one, perhaps, felt any special interest in foreign missions, and but one or two had ever read anything upon the subject; but this matter appeared in the shape of a good work, and to all such they felt under obligations "to be ready." A few weeks later, Isaac Errett chanced to be visiting in Iowa City, where Mrs. Pearre resided, and she unfolded the subject and her wishes to him. He was interested, and, upon his return home, wrote one or two articles for the *Christian Standard*, under the caption of "Help those Women," in which was suggested the idea of a mass meeting of women to take the matter into consideration. In connection with the announcement of the coming October General Convention, was published a call for such a meeting to be held at the same time in the city of Cincinnati. Mrs. Pearre presided at that meeting, and with stirring words and earnest prayer she laid the plans before some seventy-five women. Mrs. Milligan, of Kentucky; Mrs. Sloan and Mrs. Goodwin, of Ohio; Mrs. Rogers, of Missouri; Miss Dickinson, of Illinois; Mrs. King, of Pennsylvania; and Mrs. Brown and Mrs. Norris, of Indiana, were present, and with their assistance was organized "The Christian Woman's Board of Missions," upon a form of constitution and by-laws copied largely from that of the "Woman's Missionary Society of the Congregational Church." This document, subsequently amended, will be found in Chapter XIX.

Headquarters were placed at Indianapolis, and the general officers were chosen with reference to that vicinity. These, together with Vice-Presidents, Secretaries and Managers representing five States, were elected by the meeting. Then the President called for a decision upon the special object for which the new society should work, announcing four different ones which had been suggested from different directions. These were: (1) Some point on the Western frontier. (2) The Freedmen's Mission. (3) The support of a female teacher in connection with the Free Baptist Mission, either in India or China. (4) The revival of the Jamaica Mission. The claims and importance of each of these were distinctly stated, and a vote was twice retaken, in order to gain as full and free expressions as possible; and the result was an almost unanimous vote for the Jamaica Mission. It was a scene worthy of remembrance—the eyes that glistened with joy at this announcement and the tearful utterances of fond remembrance of Brother Beardslee's work, and of pent-up sorrow and shame at its abandonment and hopes long delayed for its revival. There was some disappointment to those who had been looking over the rich fields that lay nearer and longing to enter by this new opening way; but all had pledged themselves, each to the other, to abide by the decision of the majority, and to work harmoniously, and so develop our entire strength. So, with hearts laden with this new responsibility, and with unwonted feelings of dependence upon God for wisdom and

strength, we united our prayers to Him to guide us, and separated for the year, each to work in her little circle around her home. On the first Monday of the following December, the first meeting of the Executive Committee was held in Indianapolis, and plans were devised to attempt, by correspondence, the establishment of auxilliaries all over the country. The work went on slowly but steadily until the end of the year, when, with the approach of the convention at Louisville, was agitated the question of employing a missionary and opening the work; but having fixed the proposed salary at twelve or fifteen hundred dollars, and having now only a little over one thousand dollars in the treasury, they resisted the temptation to make the appointment. By the 1st of January following, finding over fifteen hundred dollars on hand, we advertised for applications, and received, within perhaps two weeks, letters from ten or twelve persons. Among others came one from W. H. Williams, of Platte City, Mo. He was entirely unknown to us, save by the recommendation he sent; but taking everything into consideration, it seemed best to accept his offer. On the 29th day of the same month, January, 1876, he sailed from New York, with his wife and child, upon the steamer Atlas, having spent one day in Indianapolis in passing, where he met the Executive Board to receive full letters of instruction, and was visited by a number of brethren and sisters, all of whom remember him and his wife with affectionate interest.

Arriving in Kingston on the 5th of February, he was met with warm welcome by the people who were looking anxiously for him; and the next day, while still staggering from the effects of a rough voyage he preached to about thirty people in the old chapel, which was dilapidated indeed, within and without, leaking and unpainted. Every meeting his audience increased, until the house could not hold them. Meantime, he had called the members together, and fully explained his circumstances and the object and policy of the Board that sent him—mentioning especially our convictions that one most important lesson for them to learn was that of gradually reached independence and power of self-support. Hand in hand with conversions and church membership, must be taken up the duty and habit of systematic giving to the Lord's cause. This possibly new doctrine was favorably received, and all pledged themselves almost without exception to the payment of a specified sum, weekly, toward the current expenses, and repairs that were needed immediately. From that day until now, the history of the mission has been one of not rapid but steady, substantial growth. Constant study of the Scriptures with the people, prayer meetings, teachers' meetings, Sunday-schools, and preaching in various parts of the city, with visiting from house to house, has been the programme. Several native young men put themselves under Brother Williams for instruction, and rendered him regular assistance in all these things. Some of these are now learning to

preach. Brother Smeeton (then a Baptist), an English gentleman, came with his family over to us. Upon his plantation, called "Content," he built a day school, besides opening a night school. At first he thought he could not presume to preach, so he only invited the people into his coffee-picking rooms on Sunday and read to them from the Scriptures; but now he is ordained.

The congregation in Kingston now numbers one hundred and seventy-five. The regular contributions amount to some ten or twelve dollars, and the chapel enlarged to a capacity for four or five hundred, beside school rooms, is neatly seated, painted, and in perfect repair—an attractive, comfortable place, at a cost of about nine hundred dollars. There are some half a dozen other places on the Island where mission schools and regular preaching are going on prosperously. Oberlin and Dallas and New Zealand are among the names of these. Bro. James Tilley, a young Englisman, is in charge of several congregations in the mountains, under Brother Williams' advice and superintendence. His residence is at Oberlin. He was raised in London, converted by Mr. Spurgeon, and became an active worker under him; had been living in Jamaica two years when Brother Williams went there; heard him preach, and in a few months united with us, and went to work vigorously in schools, cottage meetings, and also in studying the Word with a view to preaching. The day came when he was considered worthy to be ordained, and

then he gave up his situation in business and offered his services to us for the mountain work. We had been looking for some one to put into this part of the field, and he seemed for many reasons the suitable person; although in recommending him for it, Brother Williams gave up a cherished hope of having a co-laborer sent from this country. We have employed him at a salary of two hundred and fifty dollars for a term of three years, of which one year has nearly expired. He is doing good service—rapidly building up two churches—and is developing into a first-rate preacher. During the last month, he was married to an estimable Christian woman from London, to whom he had long been engaged.

The establishment of schools all over the Island forms an important feature of our projected work. Five hundred and fifty dollars were sent at the beginning of the year as a special appropriation for this purpose, besides seventy-five dollars annually paid to Bro. Darby, a promising young native teacher, who has been in charge of the church at New Bethel for two years. We have now appointed a lady, Miss Jennie Laughlin, of Indiana, teacher for the school to be opened in Kingston. She will also act as associate missionary, devoting all the time that remains from her school duties to labor among women. She will sail about the last of December, 1878, and will receive a salary of seven hundred dollars. The Board has always received a monthly official letter from Bro. Williams, and has now decided to ask the same from the other laborers above mentioned.

Many of these will be published, so that those who read our religious papers will have a constant view of our Jamaica Mission from different standpoints. One thing more it is, perhaps, well to add: After much anxiety during the past summer about Bro. Williams' health, and many alternations between hope and fear as to the necessity of his removal from that trying climate, the Board is rejoiced to learn by very recent mail, of his decided improvement in strength and physical condition, and his consequent and final decision to remain in the field. In answer to questions from various parts of the country, Bro. Williams says, in a letter received since the annual meeting, "I can give you only approximately the desired information. To the 49 members found here 123 have been added, making the total number of communicants in Kingston 172. The yearly average contribution will be furnished soon. The collections now run from $8 to $10 weekly. (Sunday-school $1.25 to $1.50 additional.) The schools for which the $550 was appropriated were: 1. Kingston school, which absorbed the larger portion of this money for building, and which is now waiting for the teacher. 2. Oberlin school, which is flourishing and efficient, and Darby's school a success. One other school at Bethlehem, I suspended after considerable expense and plenty of trouble. Content church numbers twenty-six members, its school about forty. Bitoe church has over sixty members, and under Bro. Tilley's management, is flourishing. I consider both Content and Bitoe in excellent hands and condition.

I have thought that this mission may, by wise management, be made self-sustaining in ten years, but this is a hazardous guess; possibly in less time, probably longer. These are only approximate truths, not carefully prepared statements. All these and much more will appear in my next annual report in February."

The above is a hastily given objective view of the Christian Woman's Board of Missions. The other side, and probably the more important — the work done and doing in the hearts of women and, through them, of men throughout many States, by the effort to organize and sustain auxiliaries — cannot well be expressed in written words; but to those who are constantly looking over it, it seems no less promising of great results.

* * * * * * * * *

Three years have passed since the above sketch was written, in which time so many things of interest, to those who are likely to read these lines, have occurred, that it is difficult to give even a brief general narration up to the present time. The fears of the Board were finally realized in the return of Mr. Williams from Jamaica. He sailed thence on the 13th of March, 1879, for a three or six months' absence, on account of Mrs. Williams health, which was steadily declining. She seeming to grow worse, however, after reaching this country, in August he offered his resignation. This was of necessity, though with regret, accepted. Miss Jennie Laughlin had gone out, reaching Kingston the latter part of Decem-

ber, 1878, about eleven weeks before Mr. Williams' departure, so that she had his assistance in the inauguration of her school, which opened January 1, 1879. She was left in charge by him, of many of the affairs of the mission. At his suggestion, Mr. James Tilley moved from Oberlin to Kingston to take his place in the pulpit during his absence, but this arrangement proving not an advantageous one for himself or the church, he returned to his former work in Oberlin in the autumn. In October, 1879, in his report to the Bloomington Convention, Mr. Tilley wrote as follows: That he began his labors for us about two years before at Oberlin, an old preaching station of Bro Beardslee's, which had gone over to the Baptists, but which came back again to us, in October, 1877. He soon baptized seventeen persons. The work thus fairly started grew rapidly, and he resolved to repair the meeting-house, taxing every member (numbering about thirty) to bring an offering for that purpose. The call met cheerful response; the work was undertaken and finished at a cost of $625, about half of which, at the time of writing, was due to him. There was then a membership of one hundred, five deacons, a good day-school, with an average attendance of seventy, and a good Sunday-school.

Bitoe had been organized many years before by an old Bro. Mathes, one of Bro. Beardslee's converts. Bro. Austin (colored) also preached occasionally. After his death, Mr. Tilley labored among them and succeeded in having the station made over to us.

Many months of cheerless labor were spent in Bitoe before any fruits appeared, but the time came when the truth prevailed. Thirty members have been added up to date of October, 1879, and he adds, "we are earnestly praying, working, looking for more." The next station gained was Chesterfield, formerly belonging to the Congregationalists, but fallen into disuse. Mr. Tilley was invited to preach, and in due time it came to us. At the end of ten months the membership had increased from forty-three to sixty-eight, and we had a good day and Sunday-school with an average attendance at each of sixty-four. He gives as a little incident of his work there, the fact that a man who had been a deacon for twenty years would not be baptized, though he was as earnest a worker as there was in the church. "The only way to win him, and others like him, seemed to be by patient, faithful persuasion."

Mt. Zion was formerly a Baptist Church, once a very large one, but for many years neglected. It required an outlay of $500 (raised by the people) to make the meeting-house comfortable. Here Mr. Tilley had added thirty persons since Mr. Williams left the Island. His account of one of the baptisms gives a glimpse of their curious customs. Sunday, August 17, was the day set, and of the seventeen candidates five couples were to be married on the previous night. At noon on Saturday, the heavy tropical rains began to fall and continued until late in the night, raising the three rivers which have to be crossed between Kingston and Mt. Zion until the

journey was rendered well nigh impossible. About 2 o'clock in the morning, waking and finding the rains over, Mr. Tilley arose and started, the distance being eleven miles; arrived at 5 o'clock and, to his surprise, found the five couples waiting to be married and the seventeen waiting to be baptized as soon as the weddings were over. They had walked seven miles through the pouring rain in the night to be ready at the chapel on Sunday morning. Hundreds of well-wishers were there to greet their "minister," and to thank God for bringing him safely through the rivers in the dark. Immediately he married the five couples and proceeded with the seventeen to the sea for baptism. The roads were muddy, the weather bad, yet there were nearly 1,000 people present, some mounted, some on foot, all well behaved. The place appointed for baptisms was about two miles distant, and the whole company marched along, singing appropriate hymns in characteristic styles. Arriving, they were greeted by about 100 other spectators who had come in boats to witness the ceremony. After this he went to breakfast and from thence to the Lord's house, which was crowded with an attentive audience, for fellowship, breaking of bread and prayer.

Of Dallas, or New Bethel, we learn from A. S. Darby's letter of even date with the above, that "the Gospel was well and faithfully preached in this district, in Bro. Beardslee's time, by himself and others. A church was planted here and growing well. After Bro. Beardslee left the Island it went to the Bap-

tists, but six men quietly withdrew. These had been meeting, for some months previous to Bro. Williams' arrival, at a private house. They had, however, secured ground and got up a building, when a hurricane came (July, 1876) and brought down the roof. Bro. Murray and Bro. and Sister Williams visited them soon after. Bro. Murray then visited them once a month, until I came in January, 1877, and found more than a dozen members. I have been trying all along to show them and to train them in that systematic giving, as the Lord has blessed them. I have much difficulty with some, not so with others. The monthly contributions will fairly average $3.41. They all show great willingness in giving time and labor for the benefit of the church."

Besides these letters from Mr. Darby and Mr. Tilley, there were others of great interest and importance read at the Convention—one each from Miss Laughlin and Mr. Smeeton, and a very excellent address from W. H. Williams, upon this subject: "Why was Jamaica, a single Island in the Caribbean Sea, selected as the field of operation for the C. W. B. M." The answers he gave to that question are well worthy of consideration. Indeed, upon many points connected with the Jamaica Mission, we commend the minutes of the Bloomington Convention as a book of reference. S. P. Smeeton is the English gentleman mentioned in our previous sketch as coming to us from the Baptists a few months after the revival of the mission. He immediately began a good work in Content, where he lived, establishing a day-school,

Sunday-school and regular preaching. This he carried on for some time—even after his removal to Kingston he was at considerable expense for it. Finally, we regret to say, for want of means, this station was necessarily allowed to pass into other hands.

Of A. S. Darby Mr. Williams said: "He is doing exactly the work required and it is at once a culmination of our plan and prophecy and pledge of its success. Competent natives doing the work among their own people is what we hope one day to see, and is what we now see in his case. He and another black boy obeyed the gospel upon hearing the first sermon that I preached in Jamaica within thirty hours after my arrival. When he graduated in the Normal School I employed him to teach our first class in Jamaica, and ever since, as teacher, preacher and general manager of his station he has been decidedly successful."

During the summer of 1879 the matter of contributing to the French Mission had been agitated and discussed, and at Bloomington action was taken in the shape of a resolution, "1st, that we will pay $500 to the French Mission this year; 2nd, this $500 shall be paid to Miss Crease (an assistant of Mrs. DeLaunay) upon her salary; 3rd, this money shall be paid through the Foreign Christian Missionary Society." Just after this action, and without any knowledge of it, Mr. Timothy Coop made us a gift of £100. Scarcely had we reached home from this Convention when letters arrived telling of a great flood and terrible destruction in Jamaica. Brother Darby

and his household barely escaping with their lives. He lost almost everything he owned, including his horse, which was absolutely necessary to the prosecution of his work. The Board, however, immediately made an appropriation of $75 for his benefit, besides forwarding the first half of his year's salary, in order to relieve him as speedily as possible. The church at Bitoe was considerably injured, and as one more unfortunate result of the storm, Miss Laughlin contracted a cold which came near ending her life. For months she struggled on, trying to keep up her school, but in May, 1880, she was compelled to return to this country.

Meantime, after much unavoidable delay, during which we felt deeply conscious that time was being lost and our interests suffering for want of a manager in Kingston, we appointed Mr. Isaac Tomlinson and wife our missionaries, and about April 13, they sailed from New York. The Secretary of the Board speaks of Mrs Tomlinson, October, 1880, thus: "She is so well qualified in all respects, so thoroughly acquainted with the designs and desires of the whole Board, having been so long connected with it, that we knew she would render such assistance as few women could. She would be a co-worker in the fullest sense." In August, 1880, a frightful cyclone greatly multiplied the distress of the previous year. Bro. Tilley and his family were among the sufferers this time. Their house at Oberlin was unroofed, except one room, and most of their personal property destroyed or damaged. The church there was lev-

eled to the ground. Bro. Smeeton also lost heavily. His family was left homeless and spent some time with Brother Tomlinson until his house was rebuilt The loss of vegetable productions disabled the natives from doing their part in the support of their preachers. Consequently some small contribution from us in the way of additions to their salaries was necessary. Miss Laughlin's place as teacher of a female school in Kingston was now supplied by the appointment of Miss Marion Perkins, who sailed on the 30th of September, 1880, and went immediately to work, Mrs. Tomlinson having solicited the pupils and opened the school preparatory to Miss Perkin's arrival.

In February, 1880, the Christian Woman's Board of Missions took out articles of incorporation, by this act gaining existence and recognition in law, and thus securing the permanency of the endowment fund and the safe conveyance of bequests and donations. There had formerly been a form of bequest, legally drawn up, to be made to a trustee, Mr. John Duncan, of Indianapolis, who had charge of the endowment fund and was under bond for twice its amount, as provided for in the fifth clause of the constitution. This arrangement having been made for the purpose of safe conveyance of donations, bequests, etc., until an incorporation was effected, the office of trustee was soon after abolished, and the fund, which is continually gaining additions from life memberships, placed in the hands of the treasurer of the Board. During the summer a growing desire

upon the part of many to commence work among the freedmen of the South became manifest. Many letters on the subject were written to the Board, and some small contributions sent in, also some for the Turkish Mission and one for India, showing that the doing something had begotten the desire to do more. At the Louisville Convention, October, 1880, a resolution was passed that, "In view of the great desire expressed by many of our sisters to engage in Home Mission work, and realizing the responsibility resting on us as Christians in neglecting to do anything toward the education and elevation of the colored people in our midst, and as some pledges have already been made for that purpose, your committee would recommend that further contributions be asked for to send a suitable man to preach and teach among the freedmen, leaving the point to which he be sent to the discretion of the Board." The $500 appropriation for Miss Crease was continued for the coming year, and a similar one made for the support of a male assistant for Bro. DeLaunay. We also, at this time, adopted Bro. Tomlinson's recommendation, "that Bro. Tilley be removed from Oberlin to locate near Bitoe and Mt. Zion, and take charge of these churches, and that Bro. Chamberlin (colored) succeed him in charge of Oberlin.

Year after year we had tried to find some practicable way by which to promote the extension and care of our auxillaries, but without success. This year a "recommendation for the formation of a contingent fund to be used by the General Board in or-

ganizing auxilliary societies in localities where the interest is sufficient to warrant such an expenditure," was adopted. But little resulted from this, as the collections taken up on the spot have never been increased by further contributions. In those States, as Illinois and Missouri, where there were State organizations (these not being forbidden, though not provided for in our Constitution) money is raised for the work of extensions within the State.

Bro. Tomlinson writes at this time, October, 1880, "that since the 21st of April, the attendance at the Kingston church has doubled among the members, and nearly trebled among those outside. Almost every week some one makes the good confession. The Sunday-school has trebled. I have organized a Bible class of young men, which has reached an average of twelve members. The amount raised by contributions in church and Sunday-school since last January is $375. Within the range of my experience I have known of no church that has looked more closely after its poor and distressed. In this respect this people manifest the spirit of the Savior, and give an example to the world of one of the chief elements of a pure and undefiled religion. The five stations under your management are all moving toward the point of self-support." He gives the number of members at that time (October, 1880) at Kingston, 140; at Oberlin, 85; at Bitoe, 83; Mt. Zion 100; Dallas, not reported, but known to be over 65. Soon after her arrival in Kingston, Miss Perkins opened a training class in connection with her school.

Her reports of the progress of these girls in the domestic arts, as well as learning how to teach has been very interesting. Five of the number have been, during the past year, adopted by different societies in this country; that is, clothing, books and other necessary articles are furnished them, and some assistance given in paying board while at school. The importance of training up native females for teachers has always been impressed upon us by those who know anything of this field and its needs.

In the spring of 1881, we employed Elder R. Faurot,a veteran well known among our brethren in connection with home mission work, to begin a work among the freedmen of the South, somewhat after our plan in Jamaica, including preaching, teaching a Bible class, visiting from house to house, etc. He started on the 28th of April, and located at Jacksonville, Mississippi, in the midst of a large colored population, and is succeeding well. He is ably assisted by his wife, who labors among the women, trying to instruct them in domestic and maternal duties. He is constantly begged to open a school, and we are now making arrangements to send a teacher to him. It is expected that this school will be self-supporting.

In August of this year, Bro. Tomlinson offered his resignation, asking that it might take effect the 1st of November. It was accepted with the request that he remain until January 1, 1882. This he consented to do and until that time is pursuing his labors as before.

On the 28th of September, 1881, in Indianapolis, surrounded by relatives and loving friends, Miss Jennie Laughlin died. Of her work in Jamaica, although it lasted only sixteen months, we are told that "no one ever made before such an impression in educational circles in Kingston as she did." One school official said that he had "never seen so well ordered and well governed a school as hers." Could she have lived, we doubt not that her influence for good would have been wide-spread and permanent. Her last hours were marked by a serenity and cheerfulness rarely witnessed. It was a fit ending of such a life.

At the close of the year, October, 1881, Bro. Tomlinson writes that the Kingston Church enrolls 200 members, forty of whom have been added during this year. He speaks of them as an earnest, intelligent, prayerful people, rich in faith, though poor in this world's goods, ready, however, to contribute, to the extent of their ability, to the relief of the poor. The country stations having lost heavily by the flood and the cyclone, have not much of progress to report. Oberlin's membership is given at 100, with a good school. Mt. Zion and Bitoe have an increase of twenty-two, with Sunday-schools recently established in each place. Dallas, a membership of sixty-six, and a good school, still under Bro. Darby's care, who has also taken charge of Bloxburgh, a place two and one-half miles distant, where he preaches, and teaches a Sunday-school. These, with four other stations, make a present total membership in the Island of 700.

We were much gratified by the reception of a report from School Inspector J. A. James, who examined Miss Perkins' school, September 28th. He speaks in high terms of her ability as a teacher and predicts a good future for her school, as she learns more of the material with which she has to work. He gave her a grant of $121.50.

Up to present date we have never been able to gain an exact statement of the numerical strength of the Christian Woman's Board of Missions. From the report of the Secretary, just made at our recent convention, we gather that in the fifteen States reporting, there are 230 auxiliaries, besides an unknown number of individual contributors. Among them there is one, well deserving of special mention, Master Ely Bronson, a lad living near Indianapolis, who has year after year sent to us, at our Annual Convention, an offering of his own earnings, accompanied by a little letter, written in the charming style and spirit of childhood. The first time his little pile of coppers made, one dollar, or one dollar and a quarter. Year after year it has increased until on October 19, 1881, he came before us and read his own little message, and laid down $5.75, pledging himself to do more the next year. Is there anywhere in all this land, another boy or girl who would like to come and do likewise?

The Endowment Fund, made up of life memberships, donations and bequests, was handsomely increased by a legacy of fifteen hundred dollars, left us by Miss Emma Campbell, of Jacksonville, Illinois,

who died in the autumn of 1880. This fund now amounts to $3,425.00, of which $3,300 is invested in loans, bearing seven per cent. interest. The five years in which, according to the condition of the creating of this fund, we could not use the interest, being about to expire on January 1, 1882, we shall from that time appropriate the interest to the establishment of missions in a heathen land, in accordance with the assurances that have been given to many who have taken life membership. In view of the fact that all of our appropriation for the French Mission, made last year, has not yet been expended by the F. C. M. Society, through whose hands we gave it, we have not voted anything further for this year. We hold ourselves ready, however, to lend a helping hand again, when the way is opened to us.

There is a very strong desire upon the part of many to begin at once a systematic, well-planned work in some of the Western States, sending one or more Evangelists out and keeping them there until churches are established all over some chosen district and have grown into the strength of self-support. Our president most earnestly recommended and urged this upon us in her remarks at the late convention. As seen above we cannot have the interest upon the Endowment Fund, as she desired, for this purpose, but we can have and we can increase the present surplus over our yearly expenditures, which we devotedly trust may be made large enough in a few months, to carry out her purpose. Special contributions immediately will be gladly received.

The above little account brings up the outline of the history of the C. W. B. M. to November 1, 1881. For future plans and prospects, or "the what we are going to do," we refer to the minutes of the last convention.

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Another year has passed, and we now append, briefly, the record made by the C. W. B. M. while it was passing.

In February, 1882, Bro. Wm. K. Azbill, went to Jamaica as Bro. Tomlinson's successor, taking his wife and two little children. The year opened with the understanding that a still more liberal policy and larger scale of expense was to be adopted. So anxious were we to see great results in this field, which is our first chosen, and which, indeed, we received as a legacy from our fathers, that we decided to remove the limitations formerly placed upon the annual sums to be spent there, and to use every means within our power to accomplish their utmost desires and ours in the firm establishment of the gospel truth in this island. The plans of operation were somewhat changed or enlarged. Bro. Azbill took a good house in a good location and invited acquaintance and social intercourse with ministers and other public men. He secured the use of a commodious town hall for evening meetings, and finally, for Sundays also. Under instructions from the Board, he made a final settlement of the debt to Bro. Murray, and received a deed to the C. W. B. M. absolutely, of the old Chapel property, known as

48 Church Street. Miss Perkins having previously resigned, came home immediately after Bro. Azbill's arrival in Kingston. The school being thus suspended, it was thought best to wait its resumption until it could be effected upon a broader and more permanent basis. A noticeable event of the year is a well marked movement in the direction of union between the Jamaica Baptists and our people upon New Testament grounds. Bro. Azbill soon observed that, except the name, very little actual difference between us existed. He traveled over the Island preaching in Baptist pulpits, and conferring with their most prominent ministers, laying the matter before them. Much surprise and deep interest were shown in finding how near we stood to each other, and the proposal to drop the unnecessary name that separates us, was joyfully acceded to by several of the oldest and best ministers with the congregations in their charge. A purchase has been made of an eligible lot in the best part of the city, upon which we propose to build a new house of worship. A Building Fund has been created for this, and for the improvement of and keeping in repair of other church properties. This fund now amounts to twenty-five hundred dollars. There is a small unfinished chapel upon this new lot which is now being completed for school purposes. The country churches have been differently grouped and re-allotted to the care of Brethren Tilley, Craddock, and others. We had hoped that Bro. Tilley would be able to leave his work to spend two or three years in Kentucky

University, in order to prepare himself better for it, by study, and by association with other brethren, but he has been compelled to postpone this change for the present.

One other important step has been taken — important not only to us, but to all of the missionary interests of the church — one that marks a gratifying progress of sentiment upon this subject. For the first time in our history, (unless we except Dr. Barclay's mission to Jerusalem) our missionaries have gone out to heathen lands. In September last Bro. Albert Norton, and Bro. G. L. Wharton and their wives, accompanied by four young ladies, Miss Mary Greybiel, Miss Ada Boyd, Miss Laura Kinsey and Miss Mary Kingsbury, sailed for India. These last go under the auspices of the C. W. B. M. A full account of this event is given in the words of the Recording Secretary, at Island Park, last summer:

"From the first organization of the Christian Woman's Board of Missions, there has been a strong desire to establish a mission among the heathen. As this is a woman's society, some field was wanted where women especially, could be benefitted and blessed by their efforts. It was not thought possible in the beginning, to take up this work so near the hearts of many of our most earnest workers, and another was chosen, all cheerfully giving aid, with what success you have heard; yet, whilst working faithfully for this, they have not ceased to watch and pray for the time to come when the means and the men and the women, would be found to start this

other. At each convention the question has been asked, 'What progress have you made towards the beginning of a heathen mission; are we not ready to make a start?' And each time the answer came, 'not yet.' The report of our Treasurer last October, showed that we would have a small surplus to add to the interest on the Endowment Fund, which interest could be used after the first of January. Our committee on Extension of Work, after due consideration, recommended that the C. W. B. M. propose to the Foreign Society, that the two unite in establishing a mission in Japan, India, Turkey, or any other foreign field, agreed upon by a joint committee of the two societies, the Foreign Board supplying a minister and his wife, the C. W. B. M., two women as Bible readers and colporteurs. This recommendation was discussed and adopted October 25, 1881. At the same meeting the interest on the Endowment Fund was set aside by resolution, to be used only toward supporting a Heathen Mission. Eleven States were represented—the largest representation at any meeting since our organization. Although the wish was almost unanimous to begin the work, yet it was not thought possible for at least one year, for had we the money, where were the men and women to be found who were willing to undertake a work in so distant a land having no knowledge of the language, and but little of the manners and customs of the people. The proposition was accepted by the Foreign Society and a joint committee was appointed to decide upon a field. Japan was first considered favorably. About

this time Albert Norton came over to us offering himself and wife for this work. The Foreign Society decided to send them in September, provided money enough could be raised. In June the Executive Committee of the C. W. B. M. was called to confer with Bro. Norton in reference to sending two women, in accordance with the resolution passed at the October Convention. Bro. Norton urged that we send as many as could be induced to go on the "Faith" principle, provided money enough could be raised to pay their expenses out. This was strongly opposed by the most of the members of the Board. It was finally decided to send the two, and if the liberality of the sisterhood would allow, to send out others at the same time. This was made public and immediately letters were received from a number of sisters who were willing to undertake the work in this part of the Lord's vineyard, in all, some eight or ten. Thus we found that the laborers were not wanting, but were only waiting for some one to say, 'Go; work!' Miss Greybiel and Miss Boyd were selected.

In April a committtee was appointed to draw up Articles of contract with those sent out to this mission. They were submitted at the May meeting and adopted. They were as follows:

RULES OF THE C. W. B. M. FOR THE INDIA MISSION.

1. The age of a candidate must not be less than twenty-two years.

2. Every missionary employed by this Board will be required to give at least five years continued service to this work.

3. Should one employed and sent to the field, for any reason (sickness excepted) withdraw from the work before the expiration of that time, she will be expected to refund all money paid for her traveling expenses.

4. In case a missionary be obliged to relinquish her work on account of ill health, the Board may, basing their decision upon the judgment of her physician and other reliable sources of information, pay the expenses of her return home.

5. They will be required to furnish quarterly reports to the Board, in which will be included all items of interest and incidents suitable for publication in our religious papers.

6. They shall credit to the Board all donations of money received for the support of their work and report the same with their financial statements.

7. This Board agrees to pay the expenses of its missionaries from their homes to the place of destination, salary to begin from date of arrival in the mission field, and to give each one on starting $50 for incidedtal expense of the journey. No appropriation for outfit will be made.

8. A copy of these requirements shall be sent to each applicant for missionary work. On accepting a position she thereby signifies her willingness to comply with the foregoing rules.

Bro. Norton was present at this meeting and in his anxiety to have as many workers in the field as possible, asked that action be taken upon the following:

Resolved, That we will allow to go out to India, under the auspices of the C. W. B. M., as many ladies as offer to go without stipulated salary from our Board, provided these ladies in the judgment of the members of our Board, are qualified for the work, and that there is money to pay their passage to the field of labor.

This evoked further discussion, as this Board had, at the meeting in February, passed a resolution, That, we send out two women to India in September as teachers and Bible readers, paying them a stipulated salary.

(This resolution was not unanimous, but passed by a majority.)

After discussion the following resolution was offered:

Resolved, That all former actions of the Board, that conflict with sending workers to India on the faith principle, be herewith rescinded.

And was finally passed; whereupon the resolution offered by Brother Norton was taken up, and after amending was passed as follows:

Resolved, That we send four ladies to India, provided they are willing to go without stipulated salary, and there is money enough to pay their passage to the mission field.

Having decided to send two more, after further correspondence, Miss Laura Kinsey of Indiana, and Miss Mary Kingsbury of Illinois were chosen.

These sisters offer themselves for this work without a salary. They go out on the Faith principle, knowing in whom they put their trust and *believing*, they trust, not in vain, having *faith* that God will raise up friends for this mission, who will help sustain them in the glorious work they are willing to undertake. Believing *also* in his promise, "Lo! I am with you always." In all heathen countries there is a work that only women *can* do. Miss Jennie Willing, speaking of the origin of the Woman's Foreign Missionary Society of the Methodist Church says:

"The home is the Sebastopol of civilization. The homes of heathendom must be captured for Christ before any change for the better can be complete or permanent.

This stronghold can be taken only by Christian women. Homes are made by women as certainly in Hindustan as in America. Heathen women must be evangelized before the homes can be improved. Pagan women are slaves, so hedged in by jealousy and caste that they may not be taught by Christian men. If the men of the church were sent to heathen countries by the regiment, they could not give the women direct religious instructions. That work must be done by women.

The wives of missionaries are among the noblest and most self-sacrificing of Christian workers, yet

their hands are full of the care of their own children. The heart of the married missionary lady may be as full of zeal as was that of St. Paul, yet her duty to those whom God gives her in the home must greatly hinder her efforts for the conversion of heathen women. She has converted or unconverted pagan servants to whose care she may not leave her little ones. She cannot go from house to house to teach the imprisoned women, nor from town to town to superintend Bible women and day-school teachers; neither can she take charge of an orphanage or boarding-school. She may do some of this work for a while, but her duties to herself and her children demand that she lay these burdens upon single women who are sent out and supported for this service. If all teaching of women and girls, even in America, had to be done by young mothers, what chance would ninety-nine in a hundred have to know anything about books or religion? Yet that would be a much better opportunity than the millions of pagan women can have, unless young women are sent to teach them—women whose one care is this work.

Political and civil changes, the fall of the East India Company, inimical as it was to missionaries, the increasing power of Great Britain over her Asiatic dependencies, and international treaties, have made it possible and safe for single women to go about unattended in heathen cities.

Colleges and universities have been opened to women, and knowledge is always power. Two-thirds of the church are women. This gives them

the preponderence of moral energy. In home-making their attention is held to minute details, so they are specially fitted for the gathering up of small sums that make the immense amounts, and the investment of each dollar with the least possible waste. Not being eligible to office, they are not so liable to selfishness and ambition as others may be. God trusts them with the best work he places in this world at all—the care of the little children. Their sensibilities are kept sweet and tender beside cradles and death-beds. These facts led the wisdom of the church to organize the Woman's Foreign Mission Society."

The work so earnestly recommended by the president a year ago, and which really lies *nearest* the hearts of many, has not yet taken shape. A correspondence with different points in the West resulted in a decision made last September upon Montana as the first place to which to send an Evangelist. We have not been idle, but the matter was delayed until we should meet some of the brethren from there at the October Convention. None were present. They have pledged one thousand dollars per year, and we have another thousand to give; but many difficulties have risen in the way of a completion of the arrangement. We are unwilling, however, to delay much longer, and a selection will probably be made very soon.

The general outlook for the extension of auxiliaries, growth of interest and an increase of contributions is good, as shown by the reports made at

Lexington. Total receipts for the year, were between nine and ten thousand dollars. The Endowment Fund has reached the sum of three thousand five hundred dollars, and the number of auxiliaries is now four hundred or upwards. And best of all, with a wakening interest in places where opposition has before been shown, and an increase of it among those who have been favorably disposed, there has been a *coming back of thought*, to the great inspiring object of all this effort, and a clearly expressed determination to keep always before us the spiritual side; or in other words to "pray always" and so keep our hearts fixed upon God, and our cause very near to Him.

In 1883 the report of the Board was full of large work done and larger work planned. Of the work of the auxiliary societies, Mrs. S. E. Shortridge, the Corresponding Secretary reported as follows:

"The condition of the auxiliary work is particularly gratifying. In most of the States where auxiliaries already existed, new ones have been organized during the year. And equally encouraging is the feeling of permanence or stability that is being developed among the older societies. They have passed the critical period in existence, and now feel that missionary work is an essential part of a Christian life. This influence is being felt throughout our churches. The organization of a missionary society is no longer looked upon as an experiment, something to be carried on or abandoned at pleasure, but an obligation to be met, a duty to be faithfully

performed. Strange as it may seem, we still have a strong opposition to contend with in some localities, but prejudice in regard to missionary organizations and woman's work is fast passing away, and will soon be numbered with things of the past. Another hindrance quite as formidable, and far more disheartening, is the indifference manifested by many of our sisters to the work, that seems so important and so dear to every one who enters heartily into it. If, by chance, some of these sisters are induced to become members of our auxiliary societies, at every meeting they must be interested and entertained with something new, or they cease to favor us with their presence. But even this need not discourage us too much. Ministers will tell you that every congregation numbers among its members Christian men and women who must be entertained with eloquent sermons and fine music, or whose places in the Lord's house will soon be vacant."

During the year the society established a monthly paper, *The Missionary Tidings*, devoted to the interests of the society and its missions.

In reference to the missions of the Board, Mrs. Shortridge says:

"Very naturally our thoughts turn at once to Jamaica, the first work distinctively our own. Like the eldest born in the family circle, the Jamaica Mission holds a place in our hearts that no other, however dear, can fill. Bro. Azbill's annual report, to be read this evening, is so complete that we need not enter into details. All who are interested in the work

in that island will do well to hear this report, as the condition of affairs and the needs of the field are fully set forth. A year ago the Board adopted a more liberal policy in regard to Jamaica; the grandest of our missions demanded more workers and additional facilities. The experience of the year has shown the wisdom of this policy. Our work there would have been almost hopelessly embarrassed had we done otherwise. One of the chief objects that has occupied the time and attention of Bro. Azbill during the year has been plans for the permanent establishment of our work in Jamaica. The Board fully agrees with him, that this end should be kept steadily in view. This can be done in but one way—by helping our people in a liberal manner for a few years; or, in other words, by profiting by the example of our religious neighbors in that island. A minister is first sent to convert the people; a chapel provided for worship; a mission house built for the missionary, and a school established for the instruction of the children. Many years of experience have shown them that these things are essential to the permanent establishment of their work. The need of schools at our station is the same story that comes from every mission field; that, after all, the most lasting and thorough missionary work has to be done by educating the rising generation. One American teacher has been sent to Jamaica this year, Miss Sallie McEwan, a graduate of the Midway (Ky.) Orphan School. Since March Miss McEwan has been teaching most

acceptably at Providence, twenty miles from Kingston, to lessen the burden of work that was pressing upon Bro. Azbill, who had the two churches in Kingston, several country stations, and the general oversight of the whole field upon his hands, and a helper was sent him in April. Through the kindness of Bros. Shaw and McGarvey our attention was directed to Bro. W. T. Houschin, of Augusta, Ky., who after a few weeks of correspondence, consented to go upon this mission. Bro. H. is a graduate of Lexington Bible College. A young man of great promise; he has been a most efficient helper to Bro. Azbill in his work in Kingston and other places. More preachers and teachers are still needed to properly instruct the people under our care in Jamaica, but the most pressing need at this time is the need of suitable places of worship. Bro. Tilley writes in a late letter as follows: 'Our great need here is for chapels or school-houses for our people to meet and worship in. Large congregations come to us to hear the word of life and go away complaining that no room, seat or shelter was to be found.

Of the five congregations under my care, but one is provided with a suitable chapel, that is Oberlin, and that has lately been repaired by Bro. Azbill. At Chesterfield we have a small shingled house, only large enough to accommodate two-thirds of the congregation with seats. One-third must either go home disappointed, without participating in the worship, or else stand outside in the rain or the sun, as the case may be. At Manby Vale we have a small

house without floor or window, and this is the best accommodation we have for an average congregation of eighty. At Mining Hill we have a small store-house only half large enough to accommodate the people.' This is not true of Bro. Tilley's district only, but of the whole Island. He also says: 'Our religious neighbors never fail to furnish comfortable chapels for their congregation, for they have learned by experience that there is no better way of securing their people than by furnishing them comfortable places of worship.'

I sometimes wonder how many people in this Christian land would obey the command to meet upon the first day of the week under like circumstances, with the prospect of not being able to take part in the services, or of standing without in the sun or rain. These people are poor, but they give liberally of their slender means. They are not able to provide themselves with a chapel, but they are eager and willing to do what they can by working upon the house. A great responsibility rests upon us, my sisters, while this state of affairs continues.

We have sent missionaries there to preach the Word; these are their converts, our brethren, poor, lowly and ignorant, it is true, but whose souls are precious in the sight of the Lord; they must be supplied with the Bread of Life, or they die. Have we no responsibility in the matter? Shall we not out of our abundunce furnish them with comfortable church houses? Then their contributions can go to the support of their ministers, and each year less

help be needed from us. When this is accomplished, we will be upon the high road to a permanent establishment of our cause and self-supporting congregations.

Bro. Azbill has submitted his plans and methods of work to the Board in semi-monthly letters during the entire year. His plans have been approved, and the desire expressed to carry them out as far as possible. From a private letter lately received from Bro. W. H. Williams, our first missionary to Jamaica, and who is spending a short time in that island we quote the following:

"Bro. Azbill's work here is a marvel of wisdom and success. If present prospects are realized, present plans carried out, and present indications ripen, his record here will be to his honor and to the permanent establishment of primitive Christianity in this quarter of the world. The ability to move forward rapidly is due largely to the liberal policy of the Board, and as far as I can see the best use of the means has been made."

Concerning the work of the Board in India the report says:

"A year ago, when we met at our annual meeting, four young sisters, in company with other missionaries, were on their way to India. Through the goodness of our Heavenly Father they were preserved through their perilous journey, and brought safely to their destination. They have endured the change of climate, diet and habits of life quite as well as we could have expected; no serious sickness

has prostrated them. Their first stopping place, as you remember, was at Ellichpoor; but after a short residence there, in company with Bro. and Sister Wharton, they removed to Hurda, in Central India, a healthier place of residence and a more promising field of labor. Since these dear girls left New York they have written once each month to the Board. Their letters are cheerful and hopeful; although they have met with severe trials of faith and patience, they still rejoice that they have made this work their choice.

They are busily engaged in learning the language. Fortunately, they have secured a native Christian teacher, under whose care they are making rapid progress. They have nothing in the way of reports to make yet, but they are anxious to be about their Master's business, and as rapidly as they are able to translate English words into the native tongue they teach the servants and their children. When our missionaries are able to open school, aid will be needed for this mission. At present the one thing desired, and which has been decided upon by the Executive Committee, is the sending of a medical woman to join this little band at Hurda. Just how soon this will be done, will depend upon the liberality of the contributions for this purpose and the selection of a suitable person to go. This will doubtless meet the approval of every one who feels an interest in helping to dispel the clouds of ignorance and superstition that lower over the women of that heathen land.

These dear girls in India are sowing precious seed that will spring up and bear fruit for God, in good time. But we cannot realize the sacrifice they are making to do it. Let us do all we can to lighten the burden by sending them liberal contributions and words of sympathy and approval."

The Board also report the establishment of a mission in the western part of the United States and speak of that work in the following hopeful way:

"The establishment of a mission in the West has engaged much of the time and attention of the Executive Committee during the year. Having selected Montana as a place of beginning, a suitable person to take charge of affairs was sought for. At the urgent request of the Board, early in June, Bro. J. Z. Taylor, of Kansas City, Mo., was induced to go and remain four months in Montana, preaching for the churches at Helena and Deer Lodge. He was also requested to report to us the condition of the churches, the need, the field and the character of the work to be done.

This Bro. Taylor has accomplished to the entire satisfaction of all concerned. In accordance with his recommendation, two preachers have been sent to that territory, instead of one as at first agreed upon. We have but two congregations in Montana—one at Helena, and one at Deer Lodge, both small and weak, neither one having a house of worship, but meeting in public halls. Bro. Taylor advises that these two churches be strengthened first, then others taken up and helped in the same way, an

Evangelist to be sent to gather our scattered people into congregations. To this end men of experience and ability were needed. We are happy to report to you our success in this undertaking. Bro. M. L. Streator, of Ravenna, O., consented to go to Helena, and Bro. Galen Wood, of Aurora, O., to Deer Lodge. They started about October 10, and are now in their new home. Both Bro. Streator and Bro. Wood are well known to many of our people as upright, godly Christian men who are in every way entitled to our confidence and esteem. We expect to hear good reports from them in the future, but it will be no easy task to establish our plea in a field so fully occupied, especially by infidelity and skepticism; it will be a work of years. Bro Taylor says: 'The profound indifference of the masses must first be overcome, for the people here are not hungering and thirsting after righteousness.' Under these circumstances rapid progress can be made. Let us continue patiently in well doing, assuring these brethren of our interest in the work, and our sympathy in the trials they are called upon to meet.

The report for 1883 closes with this fervent appeal to Christian women:

Thus briefly and imperfectly the principal events of the year have been noted. The record of the past year with its encouragements and successes, its mistakes and failures, has been closed. Let the new year be one of greater consecration to the Lord's work. Much has been done in the past — more can

be done in the future. One error to be guarded against is our willingness to believe that we are doing all we can for this work. In many cases this is doubtless true; but, my dear sisters, although we may bring rich gifts of gold and silver in our hands, give time and talent, we are not doing *all* we can, unless we carry the interests of these missions in our hearts day after day, continually asking the blessing of the Lord upon them. In the morning, through the long day, or at night as we commit our souls into the keeping of Him who never sleeps or slumbers, do we think of those who have gone out in answer to our call? What a source of strength and comfort it would be to our missionaries if they knew that in hundreds of Christian homes their names have been borne up to a throne of grace day after day; how their hands would be strengthened and their hearts cheered by the knowledge of this loving personal interest in their welfare. The courage and inspiration it would give them would render their efforts almost irresistable. We may not be able to give as liberally to our missions as our hearts would prompt us to do, but the weakest, humblest child of God can do this; and what more can any one ask than the inestimable privilege of making known all our wants and desires to a loving Savior — one who will withhold no good gift from his children, but whose ear is ever open to their cry, and who has said, 'All things whatsoever ye shall ask in my name, believing ye shall receive.'

For nine years the C. W. B. M. has moved along steadily and quietly, striving to avoid sensations or display, or anything in manner or speech or conduct unbecoming to women 'professing godliness,' until the society has taken high rank for efficiency among kindred organizations.

CHAPTER XIV.

C. W. B. M. HISTORICAL AND STATISTICAL TABLES.

THE following table represents the receipts and expenditures of the Christian Woman's Board of Missions for the years indicated, beginning October, 1874, and ending October, 1883.

RECEIPTS.

1874	Organized.
1875	$1,200 35
1876	1,749 00
1877	2,033 77
1878	2,918 57
1879	3,551 24
1880	5,050 96
1881	7,983 50
1882	12,833 60
1883	11,564 55
Total	$48,885 54

EXPENSES.

1874	Organized.
1875	$ 23 50
1876	1,120 70
1877	2,463 49
1878	2,961 79

1879	2,110 33
1880	4,958 67
1881	7,687 25
1882	6,623 38
1883	13,665 71
Total	$41,614 82

CONTRIBUTION BY STATES.

In 1883 the Treasurer, Mrs. Mary T. C. Cole, reported receipts from the following States, with the increase or decrease as compared with 1882. The following is the tabular statement:

Missouri	$1,720 10	Decrease	$177 78
Illinois	1,668 37	Increase	50 14
Ohio	1,592 08	Increase	451 83
Indiana	1,306 66	Decrease	359 95
Kentucky	798 97	Increase	391 89
New York	539 83	Increase	174 19
Pennsylvania	400 60	Increase	72 16
Iowa	372 68	Decrease	66 12
Maryland	272 38	Increase	46 01
Michigan	240 87	Increase	39 90
Virginia	126 00	Increase	28 00
Tennessee	90 25	Decrease	5 00
Kansas	66 83	Increase	44 86
West Virginia	66 70	Increase	12 31
Dist. Columbia	64 05	Increase	24 05
California	50 00	Increase	40 00
Wisconsin	48 00	Increase	2 00
Nebraska	46 11	Increase	22 89
Jamaica	32 25	Decrease	102 72
Montana	25 00	Increase	25 00
Massachusetts	15 00	Increase	15 00
Colorado	12 00	Increase	11 00
New Jersey	5 00	Increase	5 00
Florida	5 00	Increase	5 00
Texas	3 75	Increase	3 75

OFFICIARY:—The following table will show the principal officers of the Society, and place of the annual meeting from the organization in October, 1874, to October, 1883.

Yr.	President.	Corresponding Sec'y.	Recording Secretary.	Treasurer.	Place of Meeting.
1874	Mrs. Maria Jameson..	Mrs. S. E. Pearre.....	Mrs. Sarah Wallace.....	Mrs. O. A. Burgess...	Cincinnati, Ohio.
1875	" " "	" " "	" " "	" " "	Louisville, Ky.
1876	" " "	" Sarah Wallace...	Mrs. Maria Cole.....	" " "	Indianapolis, Ind.
1877	" " "	" " "	" " "	" " "	St. Louis, Mo.
1878	" " "	" " "	Mrs. Naomi Tomlinson.	Mrs. R. T. Brown.....	Cincinnati, Ohio.
1879	" " "	" " "	" " "	" " "	Bloomington, Ill.
1880	" O, A. Burgess....	" Maria Jameson..	" Lizzie A. Moore...	Mrs. Mary T. C. Cole .	Louisville, Ky.
1881	" Maria Jameson..	" Sarah Shortridge	" " "	" " "	Indianapolis, Ind.
1882	" " "	" " "	" " "	" "	Lexington, Ky.
1883	" " "	" " "	" " "	" " "	Cincinnati, Ohio.

The Society has auxiliaries in the larger part of the States, some of which are very large and efficient.

The missions sustained either wholly or in part by the Society are represented in the following table.

Name of Mission.	When Established.	Names of Missionaries.
Jamaica	1876	W. K. Azbill.
Mississippi	1881	Jeptha Hobbs.
India	1882	Mary Graybiel.
India	1882	Ada Boyd.
India	1882	Laura Kinzie.
India	1882	Mary Kingsbury.
Montana	1883	M. L. Streator.
Montana	1883	Galen Wood.

The foregoing tables do not represent all that the Society is doing for the cause of missions. The Society has disseminated intelligence and increased missionary zeal among Christian women. It is a matter of rejoicing that the Christian Woman's Board of Missions is in many churches a quickener of piety, a stimulating agent to love for souls, to prayer, and to all forms of Christian growth and work. Its members call attention, by word and example, to the need of foreign mission work in accomplishing the object of all Christian effort—the bringing of every human soul into Christ's kingdom. Its aim for the future is to secure the organization, nurture and constant growth of an auxiliary society in every church of Christ within its territory. At home and abroad it is making efforts:—

"To stretch its habitations,
Lengthen cords and strengthen stakes,
Till Christ's Kingdom, of the nations,
One unbroken household makes.

Toward this work it is pressing with an earnest purpose and with humble reliance on Him who has promised success to his faithful followers. Springing with a bound out of infancy, its youth displays a maturity that gives large expectation for the future. Let it never be forgotton that mission work is an arm of the Church of Christ; and that it is our business here to keep that arm in strong and healthful exercise. The past behind the Society is as nothing to the future before. History pales before prophecy in the record of the faithful. "Memory bears the record of much; hope holds the promise of infinitely more. The graves of what have been are the wombs of what shall be. The land occupied is as nought to the land to be possessed: *only be thou strong and very courageous.*"

CHAPTER XV.

OHIO CHRISTIAN MISSIONARY SOCIETY.

THE Ohio Christian Missionary Society has been characterized, during its entire history by the stability of its organization, and the steadiness of purpose with which it has held on its way.

It has encountered but not succumbed to the opposition which has threatened the very existence of associated missionary efforts among the Disciples. Rebating the minor modifications which time and experience have suggested, its plans have remained unchanged and its organization intact from the beginning.

In respect of persistent effort, the Ohio Society has been a model; and if its growth has been slow because of hindrances which compelled it sometimes to struggle for life, the very discipline which came from struggle has added to its strength, so that now the society is on a basis more stable than in any former period of its history. It has not only asserted and maintained its right to exist, but it has also demonstrated its ability to live and do good, and its power in sending abroad the word of God and winning souls to Christ.

As the annual records of the meetings of the society have been carefully preserved since its organization in Wooster, May 12, 1852, it is comparatively an easy task to sketch its history.

As far as possible the condition of the society, for each succeeding year, of its history, will be exhibited in the statistical tables which accompany this sketch. (See Chapter XX.)

The society is now thirty-one years old. Including the first meeting at Wooster, it has held thirty-two meetings at the following places: Wooster, Mt. Vernon, Bedford, Akron, Massillon, Bellefontaine, Shelby, Ashland, Dayton, Alliance, Mansfield, Painsville, Toledo, Steubenville, East Cleveland, Lima, Warren, Columbus, and Cleveland.

It has had eight Presidents, including Leslie R. Gault, the President elect, viz: D. S. Burnet, J. P. Robison, R. M. Bishop, Isaac Errett, R. R. Sloan, B. A. Hinsdale, T. D. Garvin and Leslie R. Gault.

It has had seven Corresponding Secretaries, viz: Lee Lord, Isaac Errett, A. S. Hayden, J. H. Jones, W. A. Belding, R. R. Sloan, and Robert Moffett.

It has had eight Recording Secretaries, viz: A. S. Hayden, W. S. Gray, Robert Moffett, B. A. Hinsdale, George Darsie, I. A. Thayer, J. S. Lowe, and W. H. Martin.

Its Board of Managers has had two Presidents, viz: J. P. Robison and A. J. Marvin.

One thousand and forty-nine preachers have been employed by the society since its organization, exclusive of its Corresponding Secretary. It has sus-

tained preaching for 59,525 days. The preachers employed by the society have preached 57,401 sermons; and 22,630 additions have been gained to the church by its instrumentalities. Its missionaries have organized 164 churches.

The society has received an aggregate of $258,607.23 into its treasury for missionary purposes. This has all been done by the Disciples of Ohio, and much more through their State missionary society. This has been done in addition to what the churches and individuals have done for local and individual reasons. The Disciples have, in Ohio at this time, about 430 congregations, and it is no mean record for the Ohio Christian Missionary Society, that it has been the agency in planting more than one-third of them.

In 1873 the society had completed twenty-one years of its history. It was deemed proper that a historical sketch of the society, covering these eventful years, should be prepared; and at the annual convention which was held that year, in Wooster, Isaac Errett, President of the society delivered an address on the "Origin and History of the Society." As the address was by one who "had perfect understanding of all things from the very first," it will be found in the following chapter, substantially as delivered.

CHAPTER XVI

ORIGIN AND HISTORY, O. C. M. S.*

IT was twenty-one years, the twelfth day of this month, (May, 1873), since what is now known as the Christian Missionary Society of Ohio held its first annual session in this city (Wooster). As twenty-one years, in this country, complete the period of legal nonage, it was suggested that this anniversary be made the occasion of celebrating the successful entrance of the society on a new era of life—the perils of infancy and the struggles of childhood and youth having been successfully encountered, and the right to live having been fairly won. It is designed, therefore, to make this discourse mainly historical — a sort of biography of the child of our love, from its birth to this present time.

It is usual, in such sketches, to pay attention to the question of ancestry; but in this case we are happily relieved from the necessity of delving among the dusty tombs of antiquity or searching among the curious treasures of ancient heraldry, or of ecclesiastical genealogies, as the subject of our sketch borrows no luster from the past, and claims no honors but such as have been self-won. Apos-

*Address by Isaac Errett.

tolic succession lent no sacredness to the grand struggle for life; traditionary memories furnished no inspiration. Necessity was the stern and rugged sire; Philanthropy the sweet and tender mother; and Poverty the lean and haggard nurse, to whom this child owes its meager store of honor, so far as parentage and discipline are concerned. If any halo of glory encircles her head to-day; if aught of grace and queenly dignity marks her steps; if she bears in her right hand any scepter of power, or in her left any tokens of victory, or on her escutcheon any symbols of heroic achievement, these have all been self-created, so far as human help is concerned. For her true source of power and genuine ancestral honors she looks beyond all human fountains of life, and, pointing gratefully to the Bible here, and to the God of the Bible there, says to-day: "By the grace of God I am what I am."

In the beginning of the religious reformation for which we plead, there was little chance to give shape and direction to organized missionary effort. The Baptists were not yet largely a missionary people; very many of them, indeed, were anti-missionary—especially in the West, in such associations as the Redstone, with which the Campbells were identified; which was under the control of narrow-minded and exceedingly bigoted hyper Calvinists, like Lawrence Greatrake, who contended against all means in conversion, and argued that when our Lord said, "Go into all the world and preach the gospel to every creature," he meant every "new creature" or

regenerate person. Of course, a missionary spirit could not live in conjunction with this wretched theory of regeneration.

When it became necessary for the Campbells and their associates to escape from the bigotry and tyranny of the Redstone Association, and seek a refuge in the more enlightened and liberal association of Mahoning, attention and sympathy were too much absorbed in the controversies about creeds, the clergy, and the commandments and traditions of men, to allow of much to be done towards organizing aggressive missionary movements. From the necessity of the case, the propagation of the principles of the Reformation depended mainly on individual efforts, and the enthusiasm and self-sacrifice which belong to the early stages of a reformatory movement supplied the place of systematic and representative labor — every convert being instantly furnished with a sword and a trowel, to rebuild the broken walls of Jerusalem with the one, and drive away the Sanballats and Tobiahs with the other. Every dispensation is ushered in with miracles. The superhuman devotion, enthusiasm and eloquence of the earliest period of this movement largely superseded the necessity of systematic working, and had to do their work before even the materials for systematic co-operation could be gathered and reduced to order.

It must be confessed, too, that the wrongs suffered at the hands of ecclesiastical organizations, and the consequent attack on the organized systems and

established creeds of the time, tended to create distrust of everything like organization or co-operation beyond what belonged to each individual church; and the assault so fiercely and so successfully made on clerical assumption soon swung many who were engaged in it into an opposite extreme—an anti-preacher, anti-pay-the-preacher doctrine and practice which has not to this day been fully rectified. This was natural, and not without its good results. We speak of it now not censoriously, but to prepare the way for understanding and appreciating the history of struggle and conflict which it is our duty to record. Let us say, in passing, that whatever of ultraism attached to this movement against sects and clergy and human traditions, much as we may lament it, and difficult as it may be to correct it—was, after all, merely incidental. It will be a sad day when we forget or grow weary of the aggression on all that is man-made and yet authoritative, in the doctrine, ritual and ecclesiastical arrangements of sects and creeds.

Still this movement was not, in respect to organization, the blind and lawless thing that many have taken it to be. At the meeting of the Mahoning Association in New Lisbon, Ohio, in 1827—forty-six years ago—the church at Braceville, of which Jacob Osborne was elder, sent in the following request:

"We wish that the Association may take into serious consideration the peculiar situation of the churches of this Association, and if it would be a possible thing for an evangelical preacher to be employed to travel and teach among the churches, we think a blessing would follow."

In addition to the Baptist preachers present, were some of the leading men of the people then known as Christians, such as John Secrest and Joseph Gaston. These men were invited to seats in the Association. They were much more in the spirit of missionary work than the Baptists. They had greatly awakened large communities by their evangelizing zeal, and their wonderful success had much to do in kindling the ardor that began to reveal itself at this meeting of the Association. Their presence and their power greatly aided the Association in undertaking the work to which it then gave itself. It was voted "that all the teachers of Christianity present be a committee to nominate a person to travel and labor among the churches, and to suggest a plan for the support of the person so employed." It was also voted "that a circular letter be written on the subject of itinerant preaching, for the next Association, by A. Campbell." The Committee of Nomination made the following report:

"1. That Bro. Walter Scott is a suitable person for the task, and that he is willing, provided the Association concur in his appointment, to devote his whole energies to the work.

"2. That voluntary and liberal contributions be recommended to the churches, to raise a fund for his support.

"3. That, at the discretion of Bro. Scott as far as respects time and place, four quarterly meetings be held in the bounds of this Association this year for public worship and edification, and that at these meetings such contributions as have been made in the churches in these vicinities be handed over to Brother Scott, and an account kept of the same to be produced at the next Association. Also that at any time and at any church where Brother Scott may be laboring, any contributions made to him shall be accounted for in the next Association." *

* Memoirs of A. Campbell, Vol. ii., pp. 174-5, 204-5.

Thus it will be seen that in that important work undertaken by Walter Scott, which resulted so grandly, and to which we in Ohio owe so much today, he was only persuaded to accept it at the request and under the patronage of the Mahoning Association. It was this that induced him to close his seminary at Steubenville, abandon his publishing projects, and throw his whole soul into the missionary work. Had it not been for that associated action and support, we have no reason to believe that that wonderful man would ever have swept eastern and northern Ohio with the tempest power of his oratory, or kindled that fire of enthusiasm in thousands of hearts whose flame has never since been entirely quenched. Let those who are continually pointing to the grand triumphs of this period as proofs of what was done without organization, through the heroism of individuals and the action of individual churches, be admonished that in this, as in many other particulars, they are speaking the language of ignorance and of error. They have never made themselves acquainted with the facts. The boldness and the confidence with which they affirm the absence of organization for missionary purposes, and the matchless success of the gospel without such organization, are directly in the face of the truth. We are indebted to an association for starting Walter Scott into the missionary field, and initiating and sustaining that grand work of evangelization out of which nearly all that has since been accomplished by us in this State has

grown, and without which we certainly had not been able to tell of thirty thousand disciples and four hundred churches to-day. And Alexander Campbell was there, aiding in that co-operative movement. And so were Adamson Bentley, Jacob Osborne, William Hayden, and other grand men, whose principles we are now sometimes charged with forsaking, because we seek to unite Christians in co-operative missionary work! Let the men who are constantly sneering about "progression" and "departures from the old paths," tell us how far we have strayed from the example here set before us.

It is true, however, that the iconoclastic spirit then at work resulted in a few years in the destruction of this Association. We quote from Dr. Richardson's "Memoirs of A. Campbell," * the following paragraph, as deserving of careful thought:

"About this time the lawfulness of Associations became a question of interest with the Reformers. The conduct of the one at Redstone, and the recent anathema issued by that at Beaver, with similar proceedings attempted in Kentucky and Virginia, had exhibited in a prominent light the tendencies of such bodies to the exercise of arbitrary power. Many began to fear that such abuses were inherent in the very nature of such organizations, and that they might, however prudently managed for a time, become unexpectedly engines of mischief. As there was no positive command for them, others among the disciples regarded their existence as incompatible with the principles they professed of adhering closely to Scripture precept and precedent. Hence when the Mahoning Association met this year (1830) at Austintown, there was found to exist an almost universal conviction that some public expression on the subject was demanded by the interests of the cause. *Mr. Campbell, who was present, entertained no doubt that churches had a*

* Vol. ii. pp. 327-8.

right to appoint messengers to a general meeting, to bear intelligence to it and bring home intelligence from it, *or transact any special business committed to them.* He thought such meetings might be made *very useful to promote the general advancement of the cause and the unity and love of the brotherhood,* AND WAS IN FAVOR OF CONTINUING THE ASSOCIATION OR SOMETHING LIKE IT, which would, he thought be needed. He censured, indeed, the inconsistent conduct of which associations had been guilty in attempting to impose their decisions upon churches, but felt no apprehensions on this score in regard to the Mahoning Association, where the churches were so fully enlightened and so completely on their guard against encroachments on their rights. A large majority was, however, found to be opposed to everything under the name or character of an association, and it was finally resolved unanimously that the Mahoning Association, as 'an advisory council,' or 'an ecclesiastical tribunal,' exercising any supervision or jurisdiction over particular congregations, should never meet again. It was then resolved into a simple meeting for worship, and to hear reports of the progress of the gospel, and such a meeting was accordingly appointed for August of the next year, and at New Lisbon."

Henceforward, weak churches must struggle along without help, or die; strong churches live for themselves alone, or act alone in helping others; new churches start into existence by spontaneous generation; preachers go out on their own responsibility or by appointment of single churches, to be received by some and rejected by others, and generally to be starved into a necessity of resorting to some other work for a living; churches having quarrels must fight it out by themselves until they grow weary or succeed in devouring one another; and whatever aggressive work is to be undertaken, must be carried on by individuals or local squads in a sort of guerilla warfare.

That this was an unwise movement and seriously impeded the progress of the churches in that region, we, after a long and large acquaintance with them, are fully convinced. That such men as William Hayden and Jacob Osborne mourned over it till their dying day, we know. That Mr. Campbell, with his admirably balanced mind, saw the unwisdom of it, we have proved. No one then living had as much right as he to complain of the unjust and mischievous acts of associations. Yet his practical wisdom saved him from condemning all associations of churches. He saw the need of some sort of association and co-operation for general purposes, and would have continued the Mahoning Association, merely modifying it to suit the wants and circumstances of the times. The fact that such associations sometimes transcended their limits, and acted unwisely and unjustly, is not sufficient support for the conclusion sought to be sustained by it. A similar affirmation may be truly made of independent churches; and it would equally prove that churches have no right to exist. The same is true of individual persons, and would prove that they have no right to live. Indeed, in view of all the tremendous abuses of the freedom with which man was originally invested, this argument would impeach the wisdom of God in creating man. It is a one-sided view of things. It leaves out of sight the essential truth, that, where there is no power that can be *abused*, there is none that can be *used*. It not only mistakes the abuse for the legitimate use

of a thing, but assumes that it is better to annihilate the power to do good, than to run the risk of perverting it to evil ends.

It is doubtless easier, at this distance, to criticise the action of these brethren than it would have been to act differently under their circumstances; but it is our duty to learn wisdom from the errors of the past, and therefore we have dwelt with some emphasis on the facts in this case.

When the evils of scattered efforts came to be felt and acknowledged, attempts were sometimes made to overcome them by county co-operations. These, however, were a very partial remedy. They merely supplied home preaching to the churches once a month, or once in two months; and did little or nothing toward spreading the gospel among the destitute. Then succeeded some attempts at district organization. The Northeast and the Southwest Districts came into being, not without much opposition and frequent readings of Mosheim to the conventions on the way that popery first began to show itself. Very good and worthy brethren saw much to fear in these movements — failing to discriminate between councils meeting to lord it over the faith of the churches, and conventions assembling to combine the means and energies of the churches in the spread of the gospel. However, the growing mischiefs of our independent and unorganized efforts compelled attention to the general wants. Many important conquests were lost, or nearly so; many churches were dying; in immense districts in the

State we were without representation, and the most promising fields were inviting such labors as only our united strength could furnish. Our most thoughtful men brooded anxiously over the problem presented for solution, until finally D. S. Burnet and T. J. Melish, of Cincinnati, resolved to go to the brethren in the Northeast District, and confer with them on the subject. The result of this conference, held at Bedford in 1851, was the issuing of a call for the appointment of delegates from all the churches in the State, to assemble at Wooster, May 12, 1852, and adopt such measures as their united wisdom might dictate for the spread of the gospel. Accordingly, at the time designated, forty-one delegates, from twenty-four counties, assembled — men who fairly represented the general sentiment of the churches appointing them, and several of them as representative men of the State, might be said to represent a much larger sentiment than is expressed by the number of churches mentioned in the proceedings of that meeting. Such names as D. S. Burnet, T. J. Melish, Benjamin Franklin, Wm. Hayden, R. R. Sloan, J. P. Robison, J. H. Jones, A. L. Soule, John McElroy, W. A. Belding, J. J. Moss, Almon B. Green, James Hadsel, Earle Moulton, W. A. Lillie, Charles Brown, E. H. Hawley, Jacob Hoffman, Harmon Reeves, and F. Williams are on record. Although Alexander Campbell's name is not on the list of delegates—he belonging to another State—he was there, among the most anxious and interested of the friends of co-operative work; there, because of his growing anxiety to see

something worthy accomplished in the line of State organization for missionary work, and because of his confidence that Ohio was in advance of all other States in her readiness for such an undertaking. His approval of the design and of the measures adopted, and his steadfast interest ever after in the Ohio missionary movement, are well known. It may not have gone to record before—but I place it on record now, because the witnesses are here to prove it—that several years later, when the tribulations of this society were heavy and bitter, and the best friends of the movement were almost ready to abandon it in despair, Alexander Campbell most earnestly besought and entreated that we should still persevere; "For," said he, "if you fail in Ohio, my last hope of seeing anything like permanent State associations of the churches, for the promotion of general interests, perishes; but if you succeed, your example will be followed in the other States, and we shall be delivered out of the helplessness that now afflicts us." At least three other witnesses—Dr. J. P. Robison, A. S. Hayden, and J. H. Jones, are here to testify to the truth of what I say; there may be others. I am particular to record this, not because there is anything authoritative in the judgment of Alexander Campbell; but as there is so much talk these days of what "the fathers" taught, and of the "old paths," and "the old landmarks," I am desirous of rescuing from forgetfulness an important fact, for the sake of the truth of history.

The very first resolution offered after the adoption of a constitution and the districting of the State was offered by Alexander Campbell in these words:

"*Resolved*, That two missionaries be appointed by the present convention to peregrinate the whole State—one to the north and one to the south, and address every church during the next conventional year, to ascertain the statistics of every church, its special locality, the number of its members, the names of all the public teachers and preachers, and especially the amount of time annually spent by them in the field."

This was with a view to furnish data to the convention, on which it could shape its proceedings intelligently, as to raisings funds, employing preachers and teachers, rousing the churches to activity, and supplying weak churches and destitute places. It is not difficult to understand that the same sound judgment that approved the original appointment of Walter Scott by the Mahoning Association, and that disapproved of the dissolution of that Association, had been confirmed by all subsequent experience as to the absolute necessity of something beyond the sphere of the local churches to promote the interests of the common cause.

David S. Burnet was made President of that Convention, and A. S. Hayden and T. J. Melish Secretaries.

A committee of five, consisting of D. S. Burnet, Isaac Errett, Charles Brown, A. S. Hayden, and R. R. Sloan, was appointed to report on Order of Business for the next meeting, and to prepare a Constitution. By that constitution, as amended and adopted

by the convention, the delegates became organized as "The Convention of the Churches of Christ in the State of Ohio," which consisted entirely of delegates from churches. The name was changed eight years afterwards to that of "The Christian Missionary Society of Ohio," because experience proved that the theory of exclusive church action did not work well; that it was desirable to enlist *individuals* in the work where churches failed. Accordingly, without destroying the feature of delegation from churches, life-memberships and life-directorships were created. When W. A. Belding was Corresponding Secretary, this new method of raising money was very successfully established. The result was seen in the increased voluntary attendance at the conventions of those who had a personal interest in the work, and in the increased contributions to the treasury. The most successful years in money-raising were those in which reliance was had on individual contributions, and the largest conventions were those in which life-directors and life-members made the majority in attendance.

Thus, while in 1859, there were but sixty-five in attendance, and but thirty-nine of these constituted the convention; in 1860—the year the change was made—the result of the agitation for popularizing the movement, is seen in a reported attendance of 130; in 1862, the number reported is 142; while in 1863, by which time life-memberships and life-directorships had become pretty generally approved, the attendance was 270—nearly double that of the pre-

ceding year, and seven times that which had marked its anniversaries as a mere delegate body. In 1863, the receipts were $7,944.61; in 1862, $5,482.44; in 1861, $2,600.40; in 1859, $2,068.61; while in 1857 they were but $1,734.08. And I may add to this, as a fact worth considering, that when we were thus acting as a Society, relying much on the life-membership plan, and the General Society operated independently in our State, on the same life-membership plan, we raised in Ohio for both societies considerably more than we have been raising for both, on our present plan. I am not now arguing which plan is the better one, but I am furnishing facts in this historical sketch which may be of service hereafter in aiding us to just conclusions.

To return to the first convention: In the circular sent forth by its authority it is stated that—"the only object of this State organization is to spread the gospel throughout the State; it is purely missionary in its nature." Again, in an appeal issued in 1854, we find this language:

"We have no conventions to discuss matters of doctrine or discipline. We are one in the faith of Jesus—one in the spirit of Jesus. This blessed unity reveals itself in combined efforts to save the lost. We meet not to dispute over theological speculations and symbols of faith; but to take sweet counsel together, in holy brotherhood, as to the most faithful and judicious expenditure of means for the glory of the Lord and the good of mankind."

In 1857, the address issued by the convention thus sets forth the state of things at the beginning of this associated effort:

"In the assembly which projected this mission were veterans who had toiled in the service scores of years. They had long lamented the absence among us of any system of co-operative effort. Churches loosely organized, a membership undisciplined and strangely independent, a ministry unstable, without subordination to one another, no general plan of action—what great work of reform could we expect or achieve? How unlike the compact host of 'the armies of the Living God,' which spread dismay through the ranks of undisciplined valor; which, though weaker and fewer than any other people, yet drove out seven nations mightier than they, and captured the stronghold of Zion! Shall we always be in our childhood? Are we never to arrive at manhood, order, and scriptural system in the work of the Lord?"

Such was the condition of things which this convention sought in some sort to remedy. Let us see how they went about it, and what they achieved.

1. The amount contributed at that convention for this grand purpose was $204.60, and the additional amount pledged $156.50—a small beginning, truly! The receipts of the first year, however, including the above amount were $661.92, and the expenditures $323.84; leaving in the treasury $338.08. Yet, with this small expenditure, the Board reported 208 days labor, eighty-seven additions, five new churches established, four weak churches assisted, and eleven destitute places supplied with preaching.

The Board of Managers was located at Bedford—and consisted of A. L. Soule, J. P. Robison, Wm. Hayden, James Egbert, A. A. Comstock, J. W. Lanphear, C. Lake, W. A. Lillie, Sydney Smith, Jacob Huffman, and Ransom Benedict. The first year was necessarily spent mainly in preparing their work, and feeling their way to the adoption of proper

measures and the selection of proper men. Whatever may be the future of old Bedford, her past is indissolubly associated with the struggles and successes of this society. There for many years was the place of regular meeting of the Board; the rallying point in every time of trouble; the home of Robison Hillman and Egbert, and the resort of the Haydens, Soules, Bentley, Green, Jones, and other fast friends, to whose faithfulness, wisdom, and liberality we owe very much of the success in which we are now permitted to rejoice.

In the second year Isaac Errett accepted the Corresponding Secretaryship, and the work of the organization commenced in earnest. The receipts of this year amount to $2,383.04.

Expenditures	$3,213 17
Preachers employed	25
Days service	2,289
Churches assisted (twenty-five of them at important centers of influence)	116
Destitute places suplied	69
Baptisms	522
Whole number of additions	716
Churches planted (six of them at county seats or large places)	14
Churches resuscitated	6
Number of counties in which missionary labor was performed	33
Number of Districts	8

Thus earnestly and successfully did the work begin.

The receipts of the next year ran up to	$5,180 00
Expenditures	$7,759 70
Preachers employed	32
Days service	3,671

Churches assisted	161
Destitute places supplied	81
Baptisms	833
Whole number of additions	1,144
Churches planted	15
Number of counties in which labor was performed	48
Number of discourses	3,197
Number of families visited	3,444

Among the important centers to which attention was given, we find the names of Bellefontaine, Steubenville, Canton, Massillon, Kenton, Painesville, Mansfield, and Toledo.

This prosperity, however, could not continue unbroken. Every enterprise of real worth must have its periods of trial. The seed planted must strike its roots downward as well as shoot its life upward; and adversity is often necessary to retard a too rapid growth above ground until the sources of supply are enlarged beneath. A season of drouth, a period of great pecuniary pressure and commercial disaster, the failure of some of the districts to make good their promises, and the disadvantage growing out of frequent changes in the Corresponding Secretaryship—brethren taking it from the sheer necessity of the case, only to devote themselves to it partially and temporarily until some one else could be found to take it; all these adverse influences were at work to cripple and embarrass the operations of the Board for several years. It was just here that the real heroism of its members was brought out. During these years of adversity they fought bravely on through darkness and storm, never

abandoning the ship, never speaking other than hopefully of the final result, and year by year presenting encouraging exhibits of work done and progress made. The Corresponding Secretaries who had charge of the work in these troublous times—A. S. Hayden, J. H. Jones, and W. A. Belding—did an amount of patient work which cannot be presented in statistics, and made strong the foundations for the superstructure which has since been successfully reared. At length, in 1861, the man was found who could give his time and talents all to the work, in the person of R. R. Sloan, of Mount Vernon, Ohio, under whose patient and devoted labors and peculiar skill the enterprise began again to assume larger proportions and reveal greater results. For eight years this faithful pilot has stood at the wheel in all weathers, at all seasons, holding the vessel steady against adverse winds, beating up against wind and tide, and steering through difficult and perilous places with sleepless vigilance and excellent skill. When he could be spared from the helm, he was found tugging at the oars. He was captain, mate, and steward, cabin-boy and sailor, all the time—drilling the crew, laying in provisions, keeping the log-book, inspecting the stores, and making the reckonings. That he had able men in the Board to stand by him, and the experience of all of us who had preceded him, alike in our successes and failures, to help him, and the growing sentiment of the brotherhood to encourage him, does not in any sense detract from the merits of the work which he per-

formed; for he had the good sense to use these advantages as few would have known how to use them. Under God, this society owes more to his unyielding patience, unconquerable purpose, and untiring industry, for its success, than to any other one man.

When to the $661.92 of the first year, we oppose the $24,000 of the twenty-first year, we may well feel that a feeble infancy has developed into respectable manhood. And when we state what the life of twenty-one years discloses, it will be seen that we are not without reason for gladness and even exultation, at the blessed results of the work so feebly begun:

Number days labor	36,348
Number sermons	40,882
Accessions	18,167
Churches planted	130
Money raised	$135,225.45

Nearly one-half of our present membership and nearly one-third of our churches are the result of missionary labor, besides thousands of converts that have gone forth to the Great West, to plant new churches, or to increase the ranks of the faithful in other regions. When we reflect, too, that in Columbus, Toledo, Steubenville, Painesville, Canton, Lima, Kenton, McArthur, and other important centers, where at that time we were unknown, or but feebly represented, churches have risen into strength and usefulness, and are sounding out the word of the Lord with great success, we must feel that if we have not done all that ought to have been done, we

have at least made a record not dishonorable. If our steps have been somewhat slow, they have been sure. With gratitute may we erect a memorial pillar in our pathway and inscribe on it, Ebenezer—and say, "Hitherto hath the Lord helped us."

2. The number of our churches was estimated in 1852 at 300; and of members, at 18,600. This was probably an overestimate, as, six years later, the best information gave us only 310 churches and 19,000 members, and 136 ministers, most of them but partially employed. At present we have 400 churches, and 33,000 members, and 140 ministers in regular employment. When we consider the constant drain on our churches by Western emigration, and the exceedingly limited gains from the East to counterbalance it; that we have thus to repair our losses almost exclusively by conversions; this increase must be regarded as altogether encouraging.

3. At the first convention, twenty-five Sunday-schools reported 1,701 pupils. As these reports came from less than half our churches—yet from the most enterprising ones—it may be fair to allow 3,000 pupils and fifty Sunday-schools at that time. Now we have reported 215 schools, 2,165 officers and teachers, and 17,680 scholars, showing a six-fold increase in that department, as far as numbers are concerned; but if the facts are known, we have no doubt they would exhibit at least a twenty-fold increase as to efficiency and fruitfulness.

The second year forty-one schools were reported. In 1858 we have the first report of a missionary con-

tribution, from a Sunday-school, the school in Bellaire contributing $6.29 that year. After the lapse of ten years we find the convention bestowing much attention on Sunday-schools as a valuable auxiliary to missionary work, and the interest continued to grow until, in 1868, our forces were organized for that work in the Christian Sunday-school Association, which has since been very active and prosperous, and whose messengers are here to tell us of its present status, and their desires and aims for the future.

4. The extent of territory occupied in 1852 was quite limited. In 1853, twenty-eight counties out of eighty-seven made no report at all; fifteen counties reported but one church each; and thirteen but two each—making fifty-six counties in which we had scarcely any footing. In 1858 nearly half the churches in the State were found in thirteen counties; seventeen or eighteen counties had no churches. In 1868 the statistics showed that seventy counties had churches. Of these, eleven had one church each, and nine two each, while in thirty-nine counties quite a respectable footing had been gained. This still leaves, however, a vast home missionary field open to us; and when we are told, as late as 1871, that 173 churches—130 of them in organized districts—are contributing nothing to the society, it indicates how partial, as yet, has been our success in uniting the means of the churches in this great enterprise.

The society has had four Presidents since its organization: D. S. Burnet, from 1852 to 1855, inclusive; J. P. Robison, from 1856 to 1859; R. M. Bishop,

from 1860 to 1669; and Isaac Errett from 1870 to the present. Of Corresponding Secretaries there have been seven: Lee Lord, one year; Isaac Errett, three; A. S. Hayden, two; J. H. Jones, one; W. A. Belding, two; R. R. Sloan, eight; and R. Moffett, four years. During all these years J. P. Robison has been the President of the Board of Managers; and it is not too much to say that to his business skill, wise counsels and indomitable energy, we owe very much of the stability and success of this enterprise. When nearly all others were confounded and lost heart, his Dutch persistence, and excellent skill, and all conquering hopefulness, preserved us from death. A. S. Hayden, for two-thirds of the period was our Scribe, though in no wise related to the Pharisees. Had it not been for Bro. Hayden's removal to the West, he would doubltess have been our only Recording Secretary, except the two years of his Corresponding Secretaryship; but on account of his removal, the honors of that position were borne two years by W. S. Gray, two by R. Moffett, and four by B. A. Hinsdale.

In 1870 a general plan of co-operation in missionary work in all the States having been recommended, this society gave in its adhesion so far as to make one work in the State for missionary purposes, but without surrendering its distinctiveness as a society, or abandoning its feature of annual and life-memberships and life-directorships. Since that date its funds have been divided with the General Convention.

In 1870, this society opened a friendly correspondence with the Ohio Baptist Convention, which continued until 1872. Its object was to induce a more friendly relation between two organizations which, in their objects and inspirations, had much in common, and a better understanding between the two religious people, represented in these organizations. The entire correspondence was frank, courteous, and profitable. It has broken down some of the barriers that prejudice has erected, led to a better mutual understanding of the views and feelings of the parties, and disposed them to deal in a more fraternal spirit with each other. While it holds out no immediate prospect of union, it is yet evident that if there ever shall be a union of those who mutually acknowledge and plead for "one Lord, one faith and one baptism," such a step as this must first have been taken. And if such a union is ever brought about, history, in tracing its sources, will not fail to find one of them in this correspondence. The most important thing to be done in this world is to plant true ideas and principles in the hearts of men. They may be slow in revealing their power, but they never die, and are sure in the end to accomplish their revolutionary and regenerative task. We have been able to plant ideas and principles relative to Christian Union through this correspondence in thousands of hearts. We have become better known in our principles and aims, over all the land. We commit the seed sown to Him who causeth to grow, confident that in His good time the harvest will appear.

It is not my province to speak of the men who were with us in the beginning who are no longer here. That task is assigned to another, and will be faithfully performed. But I may be allowed to say, and to mark it as a cause for especial gratitude, that the most of those who were here then, are still living and most of the active workers who sustained the burden of this enterprise at the start are still here, strong and active and hopeful. It will not be so much longer. The next grand reunion of the founders and original friends of this society will be, not in Wooster, but in Paradise. Alexander Campbell, D. S. Burnet, Walter Scott, Adamson Bentley, William Hayden and a few others, have already gone; the rest of us will soon commit this work to younger hands, and follow them to the land of rest. If, through grace, we are permitted to enter that rest, it fully comports with my best conceptions of that future life, that there will be a gathering, in some of the sweet bowers of the garden of God, or under the spreading branches of some of the trees that grow on the banks of the River of Life, of those who toiled and prayed and wept together here in this blessed work, to talk of all their perils past; to trace the loving providences that led them through dark and stormy scenes; to receive a fuller report than any secretary here can furnish of the results of their associated labors; and to rejoice together before God that they have not run in vain neither labored in vain. I do not picture such a meeting as one of very great exultation. I rather think, amid

the ineffable glories and felicities of that heavenly destiny, and the clearer vision we shall then enjoy of the riches of grace and the glories of our Redeemer, it may come as near to sadness as can be known in that blessed land, to reflect that we had been so cold of heart, had done so little, suffered so little, paid out so sparingly, in response to the Infinite Love that beamed on us in the wonderful mission of toil and sorrow and tears and blood, of the adorable Son of God. Our deepest, purest joy will be that we are there at all—that faith so staggering, love so feeble, service so poor, could be accepted before the throne of Justice, through the infinite mercy of God in Christ. And yet, though this shade of pensiveness may subdue the exultation, it will, after all, be a great and holy joy that it was put into our hearts to render even a feeble service, and to spend life in honest endeavors to save the souls of the perishing. It will be a goodly company—the original workers and those who were reached through their co-operative work and turned to God; and after they have talked together of their mutual experiences in the work of God, and testified of the grace that redeemed and sanctified them, and made them fruitful in works of righteousness, it will be an hour of mighty joy and very tender interest when they go in company to the presence of the King, singing sweet snatches of the old earth-songs by the way, to present their united acclamations of love and gratitude to Him through whose grace they have been rescued from sin and death and inspired to labor for the salvation of

others. I am glad to be here; but "what will it be to be there?" I am glad to say that I cherish good hope, through grace, to be present at that reunion, though it grows in wonder upon me, as the years increase, how it ever can be. Still I dare to hope that the grace which called me from sin, and which has never forsaken me since, will be with me to the end, and be ever sufficient in life and in death. When the roll shall be called in *that* reunion, may none of us be missing. Oh! what a rapture it will be, if it is found that *all* are there! It comes in vision before me now. I can see D. S. Burnet, our first President, again taking the chair, and in a purer and more graceful elocution than that which gave such charm to his oratory here, proceeding to state the occasion that has called us together, and to link it with the memories of these present scenes. I can hear the voice of William Hayden pouring out, with surpassing fervor and pathos, gratitude and love and reverence to the Father of Lights, and invoking the presence and covenant mercy of our Lord Jesus Christ. I can hear the gentle voice of A. S. Hayden calling the roll, and catch the tone of each one as he answers. As the minutes of the first meeting in Wooster are read over, I can catch the tender thrills of joy that leap from heart to heart, and see the tears of thankfulness and gladness that do not need to be wiped away. I can see the venerable patriarch of Bethany rising in the grandeur of an immortal form, holding a resolution in his hand expressive of the sense of the meeting, in view of the dealings of God with them since May 12, 1852; and hear him recount

in more than earthly eloquence, the manifold mercies of God and rise into overpowering grandeur as he takes up once more his dear old theme of the Personal Dignity and Official Power and Glory of the Son of God. I hear the trumpet tones of Walter Scott, as his ransomed soul rises to a heavenly grasp of the themes that woke him even here to matchless eloquence; and watch the kindling transport in every eye until his voice is drowned in the outbursts of hallelujahs from the inspired throng. I can catch the very tones of the succeeding speakers as they proceed with reminiscences of their earth-life, intermingled with outbursts of praise and rapture and relieved occasionally by old, familiar songs, and choruses, and prayers. The vision would not be complete without an exhortation fron J. H. Jones. The musical cadences of his voice, sweeping in clearness and melting tenderness over the assembly—his soul fairly ablaze with the raptures of redeeming love, or weeping out its gratitude over the touching reminiscences of the toils and sorrows and perils of the earthly conflict, sway all hearts and loose every tongue for an utterance of triumphal song. Then I hear the notes of old "Coronation" rising on the air, and waves of glorious melody roll up from the assembly, and the swelling strain is borne onward to the throne, from the hearts and lips of this redeemed company:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of All!"

May you and I be there, my brethren, when that reunion takes place.

I feel no sadness in the thought that this work must soon pass into other hands. It is right, we have tried to do our work for our own generation: others can better do the work for the generations to come. Nor have I any special fears that the work will suffer in the hands of our successors. Two things I desire of them: 1. That they cling to Jesus, the divine Lord and Savior, and allow no other creed to turn their hearts away from the simple faith in the Christ to which the gospel has led us. 2. That they cling to the word of God, and love, reverence and honor it as their only rule of life. Then I shall have no fears. If personal ambitions and hazardous speculations can but be held in perpetual abeyance, all will be well. Let us trust and pray that God will raise up men after his own heart to do his work; and let us hope that they will greatly excel their predecessors in wisdom, in zeal, in holiness, and in the fruitfulness of their labors. May a double portion of God's Spirit be theirs!

We dare not attempt to prophesy, but we cannot close without recording our wishes, and to some extent our hopes, as to what shall be seen by those who may gather at the fiftieth anniversary of the Christian Missionary Society of Ohio:

1. That every county seat and every city in the State will be occupied. That Cincinnati will have ten churches; Columbus, four; Dayton, four; Toledo, five; and Cleveland, six, strong working congregations.

2. That in every church in the State there will be a permanent Teacher and Pastor in its eldership; and that every church will be a *school*, in a much more complete sense than now, in which its members shall not only be taught, but *trained* for Christian work, so that the Sunday-school and the pulpit shall have a full supply of teachers coming from the church to do its work, and all active ministries be kept in full force.

3. That the standard of intelligence, piety and benevolence will be greatly elevated, and the exhibitions of Christian life in those trained from infancy in the freedom of the gospel, be marked by a symmetry, strength and heartiness in the masses, now seen only in exceptional cases.

4. That complete provision will have been made, alike for the education of ministers, and the care of the superannuated.

5. That at least two orphan asylums—one for boys and one for girls—will be found, sustained and fostered by our brotherhood, adequate to meet the wants of our community in this State; and that homes for the aged and destitute will be found in sufficient number to provide for all our homeless and friendless ones.

6. That our membership in the State will be at least 75,000, and the annual receipts of this Society $100,000; and that the annual meetings will be cheered with the tidings of triumphs in our own and in distant lands, wrought through the offerings made from your treasury.

7. That in all our large cities ministries of Christian men and women, in every field to which Christian philanthropy shall invite them, will be found diligently accomplishing the work of Christ.

I say all this on the supposition that for twenty-nine years to come we are to remain a separate people. But I dare to hope better things than these. I dare to hope that before that time all in the State of Ohio who acknowledge one Lord, one faith, and one baptism, will have forgotten their feuds, abandoned their partisan peculiarities, dropped their human creeds and party names, and will have united in one grand body, to keep the faith and the commandments of Jesus. That there will thus be found a church at least 200,000 strong in this State, whose power will be felt everywhere in behalf of Christian truth and Christian life; and that the grave questions then pending between them and other bodies will be, as to the abandonment of what may yet be left of human traditions, and the final union of all who accept the Bible as the only infallible rule of faith and practice, in one glorious Church of God.

Such a change as this would not be at all more surprising than several changes wrought during the last twenty years. Yet we presume not to speak confidently. It may be far otherwise. God may have adversities rather than prosperities in store for us. There may be fierce and bitter conflicts with opposing powers that even now threaten our liberties, and may, ere long, renew in this land the terrible battles fought for freedom in Europe. Or what is

worse than even this, we may be our own worst enemies, and forsake the cause of truth, and bring upon ourselves a swift destruction such as the wrath of no enemy could provoke. Let our chief concern be, not the fortunes of the future, but rather the duties of the present. Let us endeavor to grasp the full meaning of the teaching of Jesus, and resolve fully to develop the spirit and aims of that teaching in individual life and in church life; and God will provide for the future.

I cannot close this address without alluding to one fact that not only crowns the history of twenty-one years with gladness, but gives an encouraging token of future usefulness.

Our first President, D. S. Burnet, made provision in his will for a certain portion of his estate to be devoted to the education of young men for the Christian ministry—the funds, in a certain contingency, to be surrendered to the management of this society. For reasons not necessary to be detailed here, it was found advisable, on the part of his widow and the heirs to agree among themselves as to the division of his property. It would have been very difficult to reach a decision as to the amount of his estate to be devoted to the educational purpose mentioned, and indeed it may be held in doubt whether any portion of it could have been legally recovered for this purpose. We owe to his brother, Judge Jacob Burnet, and, through his counsel, to the widow, Sister Mary G. Burnet, and the other heirs, the appropriation of ten thousand dollars to this Society, in trust

for the object already mentioned. It was clear from the will, whatever legal impediments might be in the way, that the testator intended a portion of his estate to be devoted to this use. It was desired on the part of his brother, into whose hands the management of the estate came, and by those interested in the estate, to fulfill the pious intention of the testator in this particular. He therefore made a proposition to the officers of this society to make over to them ten thousand dollars from the estate of D. S. Burnet, to be known as the Burnet Fund for the education of Young Men for the Christian Ministry on condition that they would release all claims of this society on said estate. This amount will, we are confident, soon be paid over, bearing interest from last July. We shall thus have what we long desired, the beginning of a fund for this most important purpose. This is not the first bequest made to this society, but it is the first one of any considerable amount which we can speak of as sure to be realized. There is no reasonable doubt that this amount will be in the hands of the trustees within the present year. Coming from our first President — the man who, so far as is known, was the first to suggest this State organization, and who was always its faithful friend — it is not only gratifying as an evidence of his devotion to its interests, but encouraging as an example to others to make similar provisions for the appropriation of a reasonable share of their wealth to the work this society has in charge. It opens a new era in our history when, no longer entirely depend-

ent upon the small contributions of the poor, we shall receive such liberal aid from the wealthy as will enable us to move forward more rapidly and efficiently in our benevolent undertakings. This society, in the history of twenty-one years, has earned a title to the confidence of the brotherhood in the State, as to its permanence and efficiency. Its foundations were patiently and firmly laid, and the superstructure has been carefully and skillfully reared. It will stand. And good men and women who desire to do good with means which cannot be spared while they live, will begin to look to this organization as a trustworthy agency through which to accomplish their intentions after their death.

My task is done. It has been my duty to note facts, and present a connected view of events. Personal sketches and estimates of character will be presented by another and worthier pen. In reviewing the history of this society from its beginning until now, I feel glad that my name stands among those that laid its foundation and framed its constitution. In view of its far-reaching spiritual interests and its sacred aims, I feel more honored to-day to stand enrolled in its membership and associated with its toilers, than I would to stand in the proudest assemblies of earth that seek only the furtherance of material interests. Feeble and unworthy as my own work in its behalf has been, I am still happy in the thought that no word from tongue or pen of mine has ever been uttered in derogation of its claims, or in discouragement of its work.

To those who were here in the beginning, let me say: I expect never to know better bonds of brotherhood on earth, than those which have held many of us together in unbroken confidence and growing sympathy for a quarter of a century, and which it is pretty safe to say now, after so long a test, will endure to the end of life. Brothers we have been through many dark years — brothers in sympathy, in confidence, in toils, in tears, in tribulations, and in triumphs too. We were brothers when we were young, and ardent, and impulsive; brothers we are still, now that we are growing gray, and the experiences of life have made us more sober and thoughtful and wise; brothers let us remain to the end. In the words of a dear old heart-hymn, sung much in years agone:

"Together let us sweetly live,
Together let us die,
And each a starry crown receive,
And reign in worlds on high."

CHAPTER XVII.

THE ANNUAL REPORTS, ETC., O. C. M. S

THE annual reports made to the society from year to year have usually been documents of a business-like character.

In minuteness of detail they stand as admirable representations of the condition of the society during the years they cover. They reveal the facts, pleasant and unpleasant with remarkable candor and faithfulness; and with rare exceptions, have the opponents of the society presumed to dispute the facts as presented by the Board of Managers.

The society is yet, not a third of a century old. It dates its origin not merely within the present century but within the present generation. Of its eight presidents only D. S. Burnet and R. R. Sloan are dead. Nearly all of its Corresponding Secretaries are yet living and with the exception of A. S. Hayden its Recording Secretaries all remain unto this day.

Beginning with 1863 the following persons have been in its Board of Managers, viz: J. P. Robison, J. H. Jones, J. S. Benedict, A. T. Hubbell, H. Gerould, A. Drake, Constant Lake, J. M. Henry, W. A. Belding, C. B. Lockwood, and John F. Rowe.

In 1864 Constant Lake, W. A. Belding, and H. Gerould were succeeded by E. H. Hawley, Robert Moffett, and James Egbert.

In 1865 E. H. Hawley, J. M. Henry, and John F. Rowe, were succeeded by W. H. Lape, A. B. Green, and D. P. Nickerson.

In 1866 Isaac Errett, A. J. Marvin, M. Burt, E. S. Willard, W. S. Streator, and B. A. Hinsdale, appear as members of the Board.

In 1867 the Board remained unchanged except that the name of C. B. Lockwood appears in the place of James Egbert.

In 1868 there was no change in the Board.

In 1869 the name of R. M. Bishop is substituted for that of Isaac Errett

In 1870 B. A. Hinsdale was elected Recording Secretary and R. R. Sloan took his place on the Board.

In 1871 R. M. Bishop was succeeded by T. D. Garvin.

In 1872 no new names were added but Constant Lake's name appears in the place of T. D. Garvin, and A. S. Hayden succeeded M. Burt.

In 1873 no changes were reported.

In 1874 the Board of Managers was increased to fifteen and the names of H. C. White, Jabez Hall, and Alanson Wilcox, are found in the list.

In 1875 the names of William Baxter and Albert Allen of Cleveland appear for the first time.

In 1876 the names of Harmon Austin and F. M. Green are found in the places of William Baxter and J. H. Jones.

In 1877 the name of Lathrop Cooley takes the place of E. S. Willard.

In 1878 the names of Albert Allen of Cleveland, Harmon Austin, and T. D. Garvin give way to A. Teachout, Wm. Bowler, and Andrew Squires.

In 1879 there were no changes.

In 1880 B. L. Pennington, and James T. Robinson, take the place of J. P. Robison and A. B. Green.

In 1881 J. M. Atwater became a member of the Board in the place of James T. Robinson, and V. A. Taylor in the place of A. S. Hayden.

In 1882 A. Teachout was made Treasurer of the society and T. Ewing Miller was the new name added to the Board.

In 1883 the names of B. S. Dean, F. D. Prouty, Albert Allen of Akron, and J. Q. Riddle take the place of C. B. Lockwood, William Bowler, J. M. Atwater, and T. Ewing Miller.

The present Board of Managers consists of A. J. Marvin, H. C. White, B. L. Pennington, Lathrop Cooley, W. S. Streator, B. A. Hinsdale, B. S. Dean, Alanson Wilcox, Andrew Squires, James Egbert, F. M. Green, V. A. Taylor, F. D. Prouty, Albert Allen of Akron, and J. Q. Riddle. Of the members of the present Board, James Egbert was first elected in 1864; A. J. Marvin, B. A. Hinsdale, W. S. Streator in 1866; H. C. White and Alanson Wilcox in 1874; F. M. Green in 1876; Lathrop Cooley in 1877; An-

drew Squires in 1878; B. L. Pennington in 1880; V. A. Taylor in 1881; and B. S. Dean, F. D. Prouty, Albert Allen, and J. Q. Riddle in 1883.

It will be seen by the foregoing facts that the changes in the Board of Managers have never been abrupt. But few changes have been made in any one year. Enough changes have, however, been made from time to time to preserve a fair equilibrium between the conservatism of age and the enthusiasm of youth.

The society has been very fortunate in the selection of its Corresponding Secretaries. R. R. Sloan held the office for eight years, and his successor Robert Moffett is the present incumbent. R. R. Sloan was elected in 1861 and it is to him the praise is due more than to any other one man, for the society's present solidity and strength. The present district system of co-operation as an integral part of the State work is largely the product of his earnest thought and untiring zeal. The number and boundaries of the districts remain about as he arranged them in 1862. His annual reports show the clear brain, the unwasting zeal, and the determined purpose and bravery of the man.

The object of the society is clearly stated both affirmatively and negatively, in his annual reports; and the objections made to it as an agency for preaching the word are so well answered that they are worthy of thoughtful and candid attention.

In 1862 he says: "The single object of this society is to assist weak churches and disseminate the truth

in destitute regions. Interference with pastoral labor is not contemplated. If every church has, as it should have, its regular pastor, the work in which we are engaged is still needed. We propose neither to supply the churches with regular preaching, nor to withdraw therefrom men or means needed or advantageously employed. In our necessity for these we have sought for talent unemployed and means unappropriated."

Of the district organizations he says: "The advantages which these organizations promise are an increased sympathy for the mission work and greater efficiency in the work. Hitherto many have complained that the labor was done and money expended everywhere else than in their vicinity. This plan brings the work to every neighborhood and with it the responsibility. If complaints exist, the sin lies at every man's own door."

In 1863 he answered the questions, "Can we not dispense with the entire machinery?" and "Cannot the churches in their congregational capacity, without expense, accomplish this work?" in this way: "The fact that all such experiments have hitherto failed, and that under the most favorable circumstances the work has never been done, is demonstration amply clear that it never will be. It is certainly desirable that our expenses be reduced to the minimum sum. The Board have kept that constantly in view."

The great effort of the Board and Corresponding Secretary in 1864 was to induce the churches to

adopt "a plan of general and regular contributions, to provide for a steady and ever increasing influx of funds into the treasury, and thus lay the basis broad and deep, for the ever-growing usefulness and permanent prosperity of the society; to educate the brethren in systematic beneficence, thereby placing our resources beyond the ebb and flow of mere spontaneity, and to secure an active, reliable co-operancy in every church, thus obviating measurably the necessity of direct agency."

After presenting the statistics for the year he adds: "Tables fall far short of showing the real good that is done. An incident related to us strikingly illustrates this. In one of our populous cities a church had contended long and nobly in defense of the truth. At length it yielded to the power of adverse influences, and ceased to meet. It disbanded. We sent a missionary to revive it. The doors were closed. A meeting was proposed. 'It was no use,' said they who had been elders; 'we cannot sustain ourselves, we cannot pay you.' 'The missionary society will see to that,' said the preacher. 'They have sent me here, I want to hold a meeting.' Consent was given and the house reopened. That meeting rallied the church, developed her strength and left her under an efficient pastorate. She continues under it, sustains him now, and within two years has expended thousands of dollars in refitting her house of worship. In the language of the eldership, uttered with expressive tenderness and tearful eye, 'That effort saved the church.' Our report shows

that simply as a meeting of days, no accessions were gained. It was not the object. But the church was converted and is now a beacon light in that flourishing city; crowded audiences wait regularly on the ministry of the word, and happy converts crowd the gates. We shall need the light and length of eternity to estimate the results of that missionary meeting."

Of revenue and how to raise it, his report speaks as follows: "In raising revenue we have been prone to overlook the power that littles when accumulated, have to accomplish great results. 'Drops,' they tell us, 'make the ocean;' but that sounds so like poetry, that we gather from it no lesson of practical importance. We have been seeking for men of large means, and relying on them for large donations. It is a mistake. A little from the many, something from all, is the policy that will succeed. In truth there are very few who have much money. The poor we know have not; the rich tell us they have not. All confess to having a little. The rule of success then is this: *ask from all, ask a little, and ask it often.* This is the divine rule, 'Upon the first day of the week let every one of you lay by him in store as God has prospered him.' Three striking peculiarities characterize this precept: (1) The universality of the obligation, 'let every one.' (2) Its frequency, 'upon the first day of every week.' (3) The duty is measured by ability, 'according as God has prospered him.' Any financial scheme that ignores this precept must be a failure. On

the contrary, when the churches rightly educated, and well trained, shall accept it as the divine system, and rigidly adhere to it, mighty will be their achievements, glorious their triumphs."

In speaking of preaching and pastoral labor he says: "The cry for more preachers and settled pastors salutes our ears on every hand. It is not too much to claim that our missionary enterprise has contributed much to this result. We have labored for it. Ultimate success in the cause lies in the labors of an efficient ministry. The fact is potent, demonstrated by experience, that the churches are prosperous where there is preaching; in its absence declension prevails everywhere. Pastoral labor is the hope of the church, evangelization the salvation of the world."

In 1865 the Society received opposition on the ground that it might become a tyrant over the churches. To this the following reply was made: "Thus far have we reasoned on the presumption that the abuse of power in large organizations is inevitable. This is not true. Sometimes it is incident to them, but not a necessity. Sometimes too, it originates with the church, not unfrequently with the individual. The ambitious leader is quite as dangerous as the organized society. There have been other popes in the world than those which councils have created, and the tyranny which they exercised quite as severe as that of ecclesiastical rule. The truth is, so long as the church is pure, there is no danger from this source; but when it be-

comes corrupted, the fountain has lost its purity, and there are no safeguards on earth against the encroachments of power. Ambition will assume an unrighteous sway and will wield it as well without as with an organization."

In defining missionary work he says: "It is a good work for a preacher at the call and expense of a congregation, to protract a meeting but it is not in any proper sense a missionary work. This is *calling in* the preacher to supply our own wants. The work of missions *sends him out* to supply the wants of others and may be sustained in various ways; (1) By individuals. This we designate missionary work by individual enterprise. (2) By a church. This would be classified under the head of congregational enterprise. (3) By co-operation of churches. We have a few congregations and fewer individuals who acting independently can sustain any effective mission. *It requires superabounding grace to work alone even in a good cause.* But what we cannot do acting separately we can and will accomplish by combined action. * * * But, whichever method be employed whether individual, congregational, or co-operative effort, it is still the church that does the work. It is Christ's work done by Christ's people and to Him be the glory through the church."

In 1867 and 1868 the opposition to the society was violent, though, as results proved, very weak, and the report says: "The development of its weakness demonstrates even beyond our anticipation the

widely pervading and deeply seated missionary sentiment and sympathy among us."

In noticing certain "co-operations" as they were called, which for the time being took the place of the district missionary society, the following is the language used: "These co-operations and the society differ in the following respects: (1) They last only a year; the society looks to permanency. (2) They seek associated effort for their own benefit; the society employs it for the benefit of others. (3) Though they sometimes aid the weak, their arrangements primarily and chiefly, respect the able. In one district nine out of thirteen churches were embraced in the co-operation; those left out were the weaker ones. The society, on the contrary, has reference primarily to the "weak and destitute." Both accomplish a good work — a needed work. Both recognize and adopt Christian co-operation as a principle; the one employs it for the benefit of the church; the other the world. In some few localities the sentiment prevails that every congregation is an independent missionary society, but instances where this theory has been put into practical operation are few and far between."

It was during his time of service as Corresponding Secretary that the fiercest opposition in its history was manifested toward the society. Every possible effort was made to break it down; but when he surrendered his place to his successor the victory was complete; and from 1869 to the present time, there has been, comparatively speaking, no open opposition to the society.

In view of the developments of these latter days some of the resolutions offered by persons who were then members of the society have a unique appearance. It has been the custom of the society at its annual meetings to invite by resolution, those who are not members of the society to participate in the deliberations of the body. In 1865 John F. Rowe moved that, "the chair be authorized to invite members from other States, also *brethren of other denominations* to participate in the deliberations of this body."

In 1864 W. K. Pendleton delivered an address to the convention on the proposition,

"*Resolved*, that the age demands an elevated Christian literature."

Whereupon, at its conclusion, John F. Rowe moved "a vote of thanks to Bro. Pendleton for the address just pronounced; and that we adopt the resolution just discussed by him."

Taking all things together, though the society has had its full share of difficulties to encounter, yet its course has been marked by success from its organization to the present time. Those who were its friends at the beginning, if living, are with few exceptions, its friends now, and there is not a preacher of any consequence in the State of Ohio who would risk his reputation for candor, or prospect of future success by opposing it.

CHAPTER XVIII.

OTHER STATE SOCIETIES.

THE Ohio Christian Missionary Society of all the State Missionary Societies organized at an early day, is the only one that has kept an accurate record of its proceedings and published them annually in pamphlet form. Other States have published their minutes occasionally. But the following sketches of "other State Societies" are believed to be accurate so far as they go.

KENTUCKY.

So far as can be learned the Disciples of Kentucky entered into an arrangement for missionary work throughout the State about the year 1849. About the same time, the Main Street Christian Church in Lexington employed William Jarrott to labor in some of the mountain counties. Of the early work in Kentucky Dr. J. G. Chinn of Lexington, writes under date of November 19, 1883, as follows:

BROTHER GREEN—

Dear Sir:—Yours of the 16th inst., is before me. Not having kept the proceedings of the Missionary Society and having to write from memory I can give you but little information on the subject. I do not recollect the first move as to missions in Kentucky. But more than thirty years ago the Main Street Christian Church in this city employed Bro. Wm. Jarrott

for several years at a salary of $800 a year to labor in the mountain counties and he reported annually conversions by the hundred but having but few if any churches to take the oversight of them the work had to be done over again every year.

About this time there was an effort to organize the State into *districts* which was partially successful, and just as the system began to work well the *plan* was unfortunately discontinued and a financial agent was appointed at a salary of $2,000 and traveling expenses paid. I recollect I was the only one that opposed the change and I am now satisfied that if the district system had been continued the result would have been more satisfactory. I am glad the last Convention has determined again to district the State. Some *plan* must be adopted to raise money without costing anything.

I think it a reproach to the churches that a financial agent has to visit them to urge them to do what is their duty.

Truly and Fraternally yours,

J. G. CHINN.

In 1859 the State Missionary Society addressed a letter through John Rogers to the American Christian Missionary Society. In that letter we find the following language: "We have just closed one of the most happy and triumphant anniversary meetings. We have never had such a gathering of our people in Kentucky. There were about fifty preachers present. The missionary year just closed has been one of greater success and still greater promise than any previous one. Our evangelists have reported 2,020 converts for the year. The amount paid them by the Board is $4,728. The amount paid into our treasury and promised for the coming year is $1,740.25 paid and $180 promised, making an aggregate of $1,920.25. This is a larger sum than is usually received in the beginning of the missionary

year. We have, therefore, good reason to thank God and take courage. Our cause never occupied so elevated and imposing a position, in Kentucky, as at present. We think it likely that the accessions to our congregations in the State have not fallen much if any short of ten thousand during the past year. The making of 2,020 converts to the cause of Christ, in the more destitute portions of our State, is a great and glorious triumph. Our people are becoming more alive to the importance of the missionary work. We confidentially trust a few years more will suffice to bring us up to the point of raising at least $20,000 a year for the spread of the gospel in our home field. Supposing that we have 60,000 members in Kentucky, thirty-three and one-third cents from each one would make that amount. And we as confidently trust that the same time will prepare our people, and dispose them to put into the treasury of the American Christian Missionary Society at least $50,000 a year. Putting our numbers down at 300,000 sixteen and two-thirds cents from each member would furnish that sum."

In this hopeful strain did one of the "fathers" write. In 1861 the Kentucky Society reported 1,831 additions to the church "under the labors of the State evangelist."

In 1862 on account of the civil war then raging the society reported through its President J. W. McGarvey, that "the receipts of our society and the results of our missionary labor are meager, when compared with those of former years."

In 1872 the colored Disciples of Kentucky organized a State Society and have held conventions annually since that time.

Thomas Munnell the present State evangelist has suggested that the history of the Kentucky State Missionary Society may be divided into two chapters. (1) From its origin till September 1, 1863. (2) From 1863 to 1883. During the first of these periods there was no State Evangelist nor any general oversight in the field of labor except what the State Board in Lexington could exercise without any traveling to see about their work.

They employed evangelists either known to them personally or recommended to them by letter. Great disadvantages attended this method, for almost any man could obtain recommendations to a Board and yet be very unfit for the work.

During this period the missionaries did little else than recruit; establish churches and then leave them without sufficient care, and seldom going back to "see how they do."

During all these years the average annual income to the Board may be estimated at from $1,500 to $2,000 per year, and the number of additions at from 500 to 600 annually. The minutes though generally published every year have been lost and little or no exact documentary evidence is in reach.

The second period from 1863 to 1883 has been marked chiefly by having a regular State Evangelist with a far more efficient management of missionary affairs in the field; larger accessions to the

church; much larger development of means to carry on the work; a more careful selection of evangelists, and a new and special attention to the condition of weak churches wherever evangelists have been sent.

The services of inefficient men have been dispensed with; mere recruiting without proper attention to the spiritual wants of needy churches has ever since 1863 been at a discount and falling in value continually until now in 1883 no evangelist is sent out by the State Board, who is not first instructed by the State evangelist or some district evangelist of experience, in all the ins and outs of the details of setting churches in order. This is done by having the new evangelist go with an experienced one for at least ten days in the actual business of helping some weak and disorganized congregation into good order and active work, enabled thus to take care of themselves. With a good financial system established, their officers well instructed in all the details of their duties, a good and industrious preacher found for them, the money pledged for his support, a Sunday-school and a prayer meeting started, the church register revised, and the condition of all the members looked into—with all these and many more particulars inquired into, all hearts encouraged and started on again hopefully in their religious life, the evangelist considers that he has "set in order the things that are wanting."

Between this kind of work and that of the first period may be found the chief difference of the two phases of Kentucky missions. The congregations

so "set in order," have all risen to a higher plane of church life, especially where the ministers could be induced to take an interest in this business view of religion, and keep up the officers' meetings, and encourage the officers to attend promptly to the finances and discipline. The Kentucky workers are fully convinced that the neglect of the business side of religion is the main obstacle to individual and church development and hence employ no evangelist who is not prepared to teach churches, officers, and inexperienced ministers how to put and to keep the churches in good working order.

Thomas Munnell was elected State Evangelist September 1, 1862, and the money raised and expended the first year rose from $1,500 the previous year to about $6,000 with a large increase in additions to the churches. In the third year of his administration the receipts rose to $12,000. When he resigned in 1868 to become the Corresponding Secretary of the General Christian Missionary Convention, the Board secured no State evangelist for two years, after which Henry Pangburn held the position for several years. After he resigned Harrison Turner served for two years and in September, 1879, Thomas Munnell, the present incumbent was re-elected to his old position, having so far filled it now ten years of the twenty that have passed since his first election.

At the recommendation of the State Evangelist, and of the Board, the last State Convention at Cynthiana, in 1883, unanimously resolved to proceed at once to regularly district the State with a view to

the more immediate work in and oversight of the needy churches by the brethren of the several districts.

This marks another advance in Kentucky evangelization by which it is hoped in due time to secure proper ministerial help for all needy churches, and enable the brethren, by regular reports from all the districts, to "know their state and to comfort their hearts." The beginning that has been made in this direction during the last four years has proved highly satisfactory.

The present method of evangelization and taking care of the destitute churches has resulted not only in building them up spiritually, but in developing means among themselves for building houses of worship, and for every other want of a living church. The money raised for all mission uses, from all sources in Kentucky for the year ending September 1st, 1883, amounted to $26,393.12 and the chief items in the work performed the same year are as follows:

Number of	days labor in the field	1830
"	" sermons	2507
"	" religious visits	1791
"	" additions to the church	1093
"	" churches adopting a good financial system	47
"	" members disciplined in the churches "set in order"	285
"	" churches assisted	162
"	" preachers located in needy churches	32
"	" officers ordained	83
"	" officers' meetings organized for church business	57

Number of meetings held by evangelists with officers	243
" " hours spent in them	341
" " weekly meetings organized	32
" " Sunday-schools	52
Money raised on the field for home use	$13,297.00
Total money raised for all missionary uses	$26,393.12

This table in other years may give an insight into the every-day workings of the Kentucky Evangelistic system.

Though having no accurate account of money raised in the State for missionary purposes from the beginning, yet from what sources of information we have, it would not be safe to put the amount below $200,000.

In the absence of permanent records, it is difficult to call the roll of the earlier workers in the Kentucky State Society with either fullness or accuracy; but the following persons were among those prominent in its early management: John T. Johnson, John Smith, William Morton, George W. Elley, Dr. J. G. Chinn, John Rogers, Samuel Rogers, Aylette Raines, Dr. Adams, R. C. Ricketts. Phil. S. Fall. L. L. Pinkerton, John I. Rogers, William Pinkerton, Z. F. Smith, and W. F. Patterson.

Among the later workers most prominent may be named Thomas Munnell, J. W. McGarvey, Robert Graham, M. E. Lard, Henry Pangburn, Harrison Turner, J. C. Walden, Jesse Walden, J. B. McGinn, R. A. Hopper, W. T. Tibbs, F. G. Allen, I. B. Grubbs, Robert Milligan, W. H. Hopson, C. K. Marshall, S. P. Lucy, S. W. Crutcher, W. S. Gibson, J. W. Cren-

shaw, A. I. Hobbs, J. W. Higbee, Ben. C. Deweese, B. F. Clay, C. C. Cline, P. H. Duncan, George Darsie, B. B. Tyler, W. F. Cowden, J. S. Shouse, John Shackleford, S. M. Jefferson, J. C. Tully, and J. B. Briney.

In closing his report to the State Convention for 1883 Thomas Munnell called direct attention to what had been done during the year by himself and his associates and then said:

"The good that has been done for the above named churches the last twelve months ought to be extended to all like congregations in the State. Other officers need the same instructions as these; other backsliders need to be looked after and restored; others need houses of worship, Sunday-schools and prayer-meetings, for many other hands hang down, many other knees are feeble, and other sinners are to be converted. Moreover these same churches, already re-established, need to be seen once and again to steady them, to re-instruct and re-assure them. Our labors ought to be extended to all parts of the State where we are needed, and the counties where we have few or no churches ought to be evangelized. In brief, our work must be greatly extended and systematized beyond the counties already helped, for a divine ambition cannot be satisfied with our present rate of getting over the Phrygias, Galatias and Dalmatias in Kentucky.

We must not only lay our plans to reach all the needy territory, but to hold all we gain.

When we set a church or a county-full of them in order, we must leave with them the agencies that will not only keep them so, but grow them in greater efficiency every year. As it is now, there is no organization of evangelistic labor that insures the care and continued success of those we have started, for the harvest is so great and the laborers so few, that we either have no time to go back and "see how they do," or else have little or no time to break new ground and to hear the cries of want in counties adjacent to those that have been helped. What then is to be done?

It is proposed to divide all missionary territory into regular districts, of suitable size, and put into each one of them an Evangelist—wise, pious and enterprising—whose place is to be kept filled as continuously and as regularly as that of an elder. Let him help every church into good order; get them to pay their local preachers; let him establish weekly meetings, which shall consist of Sunday-schools made up of members of the church as well as children; let him instruct the officers in all financial, disciplinary and pastoral cares of the flock; let him teach every member the duty of giving both for home and mission work; let him establish county and district mass meetings in the interest of both church and Sunday-schools; gather statistics; and let him stay there, and be as much of a fixture from year to year as the elders in the churches are, for when he retires they all begin to fail. If this course be adopted and carried out, he will soon become a

power for good in the district in every way, provided he be a true man of God. Then our State Conventions would have reports from every district in the State, and the Board would know where and how best to appropriate their funds.

The main problem to solve is How to support these District Evangelists; but it can be done by the appropriation of a small amount from the Treasury to each district, and by raising the balance of the Evangelist's support from the field. Without going into details as to the manner of raising this part of the funds, suffice it to say that we can easily adopt the means of having every member in the district solicited for a donation in this work, without spending the Evangelist's time to do it, further than to superintend it; and if means cannot be raised for all his time, half of it will do for a start. With such an Evangelist, well instructed in the mysteries of business details, before he enters upon his work, this part of the money we think could be raised. And this disorder of giving nothing for religious purposes is one of the main things to be set in order. It is vain to expect churches to grow in grace and be living workers in the vineyard, if they give nothing, as has been proved a thousand times. We must cease to look to the richer churches for all our missionary funds—cease this for two reasons: first, because they cannot pay all we need; and second, because the poorer churches *must begin to give* if we are to do any real good among them. Therefore this State-wide Evangelistic

labor, in systematic co-operation with the State Board, is indispensable to the success of our cause in Kentucky.

With this kind of labor before us, we see that we do not need unpaid secretaries in the districts to do the correspondence merely, and perhaps hold a few protracted meetings in the year without setting anything in order; but we want Evangelists, Tituses, in the truest sense of the word, who will go with tender hearts into all the nooks and corners of their respective territories, to find out their wants, to enter into their troubles, to "comfort the feeble-minded, and to support the weak, with patience towards all men." And this work is needed in all the States; in some more, in some less. All the States have many as good congregations as can be found in America. We have them in Kentucky, but we are aiming in our State to solve the problem of having a care of all the needy churches; and we believe that push, patience and prayer will in a few years make all our future plain.

The only reason we have not organized with permanent districts years ago, is that we saw no way of supporting Evangelists in them; but while experimenting these four years in the work of setting churches in order, this difficulty seems ready to yield to persistent effort, for we see not only that a part of our work is to make them contributors to our work, but think we see also how we can accomplish this end so neccessary for their own good.

We need no cumbersome district Boards, as our Evangelists will far more promptly make all reports to the State Board than any one else. Our mass-meetings in every county will be for preaching, prayer and singing, and for stirring up a general enthusiasm in the work of the Lord. The churches need this mutual stimulus, and need to feel that they are not little, lonely bodies, away off from themselves, without another to care for them; but that they belong to a strong body—a brotherhood that cares for them, prays for them, and labors with them; and this help they cannot realize without the divinely appointed ministry that helped such Christians in apostolic times.

Human wants are the same in all ages, under the same circumstances. If sinners and weak churches needed Evangelists in early times, they need them still and ever will. If their officers needed help; if the strong had a care for the weak they should have the same to-day. The apostles could not stereotype their churches, in perfection for all ages before they died. They could no more do all the future Titus work than they could do all the baptizing for all time to come. If the wants are the same, the divinely appointed agencies to meet these wants must be the same also."

The Disciples in Kentucky have a brilliant future before them if their strong men will help their hard-working and patient State Evangelist and his associates to "set in order the things that are wanting" in the large membership of the State.

INDIANA.

The Indiana State Missionary Society is one of the oldest of the State Societies. It is quite probable that it is the oldest.

Dr. R. T. Brown of Indianapolis in response to an inquiry under date of December 8, 1883, writes as follows: "The earliest missionary work systematically done in Indiana was by a co-operation of five churches located in Rush and Fayette counties, which met at Little Flat Rock Church at the call of Elder John P. Thompson on the first Lord's day in May, 1833, and sent out John O'Kane as a missionary to labor in Indiana. After one year of successful work, the co-operation dissolved.

In June, 1839, a State meeting convened in Indianapolis and sent out a circular to the churches in the State, urging the necessity of missionary work in the destitute parts of the State. In June, 1842, the State meeting convened in Connersville and divided the State into four missionary districts, and appointed an evangelist to labor in each — to ascertain the location of churches, number of members, date of organization, names and addresses of elders, etc., and to collect or obtain pledges for missionary funds.

Three of the missionaries discontinued the work at the end of three months. I, alone, continued to the end of the year, and made a full report of the churches in the southeast quarter, but raised only $150, and it was all I got for the year's work. No further general missionary work was attempted in

the State till the year of the organization of the "American Christian Missionary Society."

The "A. C. M. Society" was organized in 1849. To the first meeting which convened in Cincinnati, John O'Kane presented in behalf of his brethren in Indiana "a fraternal epistle" in which the following language is used: "We feel deeply interested, brethren, on the subject of evangelical operations; and we feel satisfied that we ought to form a regularly organized missionary society, for the purpose of sending the gospel in the hands of a living ministry, to all the destitute, uncultivated portions of the Lord's great field, which he declares is the world. * * * * Knowing that much remains to be done in this State, and believing that we can perform a portion of this good work, through the medium of a home missionary society, we have, with great unanimity, succeeded in forming a society for the purpose of sustaining a proclamation of the gospel among the destitute in the State of Indiana. We are pleased to be able to inform you, dear brethren, that this has been the most interesting annual meeting we ever held. We have continued our deliberations longer, and investigated more subjects than at any previous meeting, and during all our discussions the most unfeigned brotherly love has prevailed."

The progress of the society has been quite uneven. Some years most excellent work was done with good success, while in other years scarcely anything was accomplished. The report of the society for 1883 indicated some positive signs of returning life and

vigor. The estimated aggregate receipts of the society for all missionary purposes since the first movement toward organization are $275,000.

ILLINOIS.

The Illinois Christian Missionary Society was first organized in 1856.

In 1860 John T. Jones as delegate to the American Christian Missionary Society reported as follows to that body: "The society was organized in the year 1856, with a special reference to the vast territory embraced in the prairie State, which affords as fine a field for missionary effort as any part of the great Mississippi Valley. The brethren, no doubt, organized too many congregations for their preaching force; consequently, a very large proportion of them are destitute of preaching, and in a languishing condition. The means secured for missionary purposes have been very limited, but a vigorous effort is now being made to raise a fund to be appropriated to missonary work.

So far as an estimate can be made from present data, we must have an aggregate membership of about 40,000. The brethren have kept up annual meetings since 1832, but the machinery proved too ponderous for practical purposes, and resulted in a new organization at the time before mentioned. * * * * * * There is now but feeble opposition to co-operation and that is likely to disappear entirely.

It is difficult to keep any machinery in operation without some screws becoming loose and retarding

its movement. But we hope by the blessing of our Heavenly Father, and your prayers, to repair all damages in our religious machinery, and get under full headway upon the gospel track, regardless of all obstructions that may be thrown in our way by false brethren or sectarian bigotry."

The Illinois State Society has never been remarkable for the great things it has done. It has been remarkable for a comparatively even course on a very moderate scale. Its present State Board and Evangelist are "striving together" to win success.

In his report for 1883 N. S. Haynes, the present able and untiring State Evangelist produces the folfowing facts:

"A determined effort has been made during the last three months to secure fuller and more accurate reports from all our churches throughout the State, than at any previous time obtained, that the same might become a part of our history, besides being useful for purposes of comparison; but the effort has failed. This is regretted, since it deprives us of such desirable information, but chiefly because it indicates a deplorable lack of interest in the systematic work of the churches, or poor methods, or no methods, of local management. One year ago the number of our churches was set down at 611. The present number is not far from that. Reports have been received from 200, from which the following aggregates are derived: Additions by conversion, 1,663; others, 1,359; total, 3,022; paid for ministerial labor, $55,493;

for incidentals, $10,822; fifty of the 200 report $2,144 paid for home missions — county, district, State, or general; sixty-two of them report $1,594 paid to foreign missions; forty have contributed to both home and foreign missions; ninety have pastoral care, and six have parsonages. From his knowledge of the field, your evangelist would say that these data represent about *one-half* of the results of our church work in the State during the last year. The following are the approximate total aggregates (the Lord speed the day when we shall be done with "approximates" and "estimates"): Additions by conversion, 3,326; other, 2,718; total, 6,044; for ministerial support, $110,986; for incidentals, $21,644; for missions, home and foreign, $7,476. Our membership in the State may be safely placed at 50,000. With these data you can reach your own conclusions as to per centages, per capitas, liberality, etc. Not more than 100 — if indeed that many — of our churches contribute anything whatever to any kind of mission work. That means that a large per cent. of the other 500 are to-day most certainly on the road to ultimate extinction; for the King commands his subjects to preach the gospel in all the world to every creature. Disobedience to this fundamental law of His Kingdom is disloyalty, and disloyalty is death.

Of the 200 responding churches, 150 report Sunday-schools under their direction, with 1,231 teachers and officers, 10,926 pupils, and as having raised $6,410 for their own support.

During the year twenty-six churches have conferred with your evangelist in regard to settled ministers, six of which have been supplied upon his introduction and recommendation.

Of our churches generally, it may be said that, the stronger are now more generally supplied with an efficient ministry than at any time, perhaps, during the last decade. The first great need of the weaker is local co-operation, those that are contiguous uniting to sustain godly shepherds who shall devote all their time and energies in the service of such congregations. They must combine or die."

It is estimated from all accessible data that the aggregate amount of money raised by the State Society from the beginning, for all kinds of missionary work would not fall below $150,000.

NEW YORK.

The New York Christian Missionary Society was organized in 1861, and legally incorporated October 1, 1878. The society has always been active though it has not a large constituancy on which to depend, the total number of Disciples in the State not exceeding seven or eight thousand. But the society is in good condition and for its means doing a good work.

Its estimated aggregate receipts for all home missions from the beginning is $35,000.

IOWA.

The Iowa Christian Convention was organized in 1869 and legally incorporated in 1873.

The society has shown vigor and strength since its organization and its present condition is excellent. By a reference to its constitution it will be found that its object includes educational matters as well as the proclamation of the Gospel.

Its estimated aggregate receipts from the beginning are more than $25,000.

MICHIGAN.

The Michigan Christian Missionary Association was organized in 1868. The present condition of the society is excellent.

The estimated aggregate receipts for missionary purposes, from the beginning are above $15,000.

MISSOURI.

The Missouri Christian Missionary Society, or Christian Convention of Missouri as it is now called was organized in 1866. Its present constitution was adopted in 1882. The society is in a prosperous condition and continually increasing its power for usefulness.

The estimated aggregate receipts for missions since its organization are $55,000.

WEST VIRGINIA.

The Christian Missionary Convention of West Virginia was organized in 1870. The present Constitution was adopted in 1881.

The following historic sketch is substantially as prepared by A. E. Myers the President of the society at the present time: Soon after churches were planted in Washington County, Pennsylvania; in Brooke County, Virginia—now West Virginia; and in the bordering counties of Ohio, by the labors of Thomas and Alexander Campbell, Walter Scott, and others; *co-operations* for the spread of the Gospel, and for the unity of God's people in all Christian work of a general character, were established among these congregations without any respect to state lines, and continued with more or less regularity in their annual meetings up to the year 1869. The same also was true of the churches found in what are now called the *second* and *third* districts of West Virginia. These co-operative efforts of the brethren did much good and many souls were added to the saved.

During the civil war portions of West Virginia, co-operated with the Western Pennsylvania Mission Society, and something was done in this united effort in each of the States. So early as the year 1851 A. E. Myers went with Alexander Campbell to the Pennsylvania State meeting held that year at Somerset. Alexander Campbell was always ready to encourage and help forward these combined efforts, in all the region wherein Bethany was a center, as well as in the wider field of the nation and the world; and this he did till the close of his eventful life.

But it was not until the spring of 1869 at a discussion between the Universalists and Disciples

held at Cameron, Marshall County—J. S. Sweeney and Mr. Bacon being the disputants—that any effort was made to unite all the churches in the State in one system of co-operative missionary work. During this discussion the matter was talked over by the Evangelists and leading brethren present, and a committee consisting of Daniel Sweeney, David Anguish, and A. E. Myers, was appointed to prepare and send a circular to all the known churches in the State, inviting them to meet that fall by delegates for consultation upon that subject.

In harmony with this agreement the following circular was sent out:

TO THE CHURCHES OF CHRIST THROUGHOUT WEST VIRGINIA.

DEAR BRETHREN: After considerable consultation with different brethren from various portions of the State, it has been thought best to call a convention of the churches of Christ in West Virginia, to take into consideration the general interests of the church in the State, to become more intimately acquainted with each other and the wants of the cause of Christ in our respective communities, and, if thought advisable, to arrange for a more general and efficient co-operative missionary effort throughout the whole State.

The Church is said to be the pillar and support of the truth, and we are admonished to contend earnestly for the faith formerly delivered to the saints. Let us then, as our great apostle commands, "learn to maintain good works for necessary uses, that we be not unfruitful;" ever remembering that we have been bought with a price, and should therefore glorify God in our bodies and spirits which are the Lord's, and "sound out the Gospel into the regions beyond." We ask therefore every congregation of the Disciples of Christ in the State, and com-

munities of brethren where churches have not yet been organized, to meet us by letter or delegates,—and the latter is much to be preferred,—that we may have your counsel, on Friday the tenth (10) day of September next, at ten o'clock A. M., with the Buffalo congregation, in Tyler County, five miles from Sistersville. We propose to have a suitable discourse on that day, at eleven o'clock. We should like for the reports from the churches to embrace the Name of the Congregation, Names of the Officers, the Post Office address, the Number of members, the Preacher's name if any, the amount contributed the last year for religious purposes, whether there is a Sunday-school or Bible-class, and what you propose doing the coming year, etc., etc.

We hope that every brother who labors in word and doctrine in the State, will feel sufficient interest in the advancement of the Master's cause to be present and give us his advice, counsel and hearty co-operation in this good work. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." Come up then brethren, to the feast, and let us have a joyful time before the Lord. The church there extends a hearty invitation to all the saints. We expect to have several of our ablest men with us on the occasion.

DANIEL SWEENEY,
DAVID ANGUISH,
A. E. MYERS, } *Committee.*

MAY 15th, 1869.

In the first annual report of the Board in 1871 the following language occurs:

"We have met here in the First Annual Christian Missionary Convention of the State ever held in West Virginia. All other State meetings of our people were initiatory in the work of missions. The first of these was held with the Little Buffalo congregation, in Tyler County, on the tenth of September, 1869, in obedience to a call made through a circular sent to all the known churches in the State,

signed by A. E. Myers, Daniel Sweeney and David Anguish, during the summer of that year. At this meeting two steps were taken toward a united and permanent State organization for the spread of the Gospel of Christ. First, a State Committee was, after considerable deliberation, appointed, consisting of President W. K. Pendleton, A. E. Myers, Daniel Sweeney, David Anguish, and E. Doolittle, to take such steps as they in their judgment might think best preparatory to a State organization, and to call a Convention at such time and place as to them might seem advisable in the premises. Second, A. E. Myers was appointed as the State delegate to represent the Churches in the General Convention to assemble in Louisville, Kentucky, in the following October, and to meet the Committee of Twenty, who had, at a previous meeting in the month of May, held in the city of St. Louis, Missouri, been appointed to arrange a convenient and scriptural plan for uniting the energies and means of all our brethren in the great work of converting the world to Christ.

Thus, at this meeting in 1869, was the foundation for a State organization, and a co-operation with the General Society laid; but as the number of delegates from other portions of the State outside of that district, was small, it was not thought advisable to enter into any organization. Previous to this, some churches in the State had co-operated with the Pennsylvania Missionary Society. The delegate that was appointed to attend the Louisville meeting, and meet with the Committee of Twenty to arrange a

plan for missionary work in which all might engage together in spreading the gospel, did so, and we are happy in saying that the plan then arranged and adopted by the almost unanimous vote of one of the largest conventions of our people ever held in America, has met with very general favor, having been adopted by some eighteen of the States, embracing very nearly every one that has any State organization.

After this plan was so unanimously adopted at the Louisville meeting, and the way so providentially opened for a united effort to evangelize the world, your Committee of five appointed to prepare for a more permanent State organization, and to call a State meeting for that purpose, issued circulars calling a State convention in the city of Wheeling, to meet on the 10th of May, 1870, and sent them to all the churches then known in the State. At this meeting though not large, the ablest and most active brethren in all noble enterprises in the State were convened; and after a prayerful and careful examination into the wants of our State, and the probable adaptedness of the Louisville Plan—as it has been called—to our wants, merely as a plan by which to work together in preaching Christ, a State organization was formed under the title of the "Christian Missionary Convention of West Virginia," and the Louisville Plan adopted. W. K. Pendleton was chosen President, and A. E. Myers Corresponding Secretary."

Efforts were at once made to enlist the energies and means of each disciple in the State in this good

work, and a system of annual installments running for five years was introduced, so as to enable all to do something regularly, as they might elect, and at once become the basis of permanent evangelic work in the State. The plan was quite acceptable to the disciples, securing as it did to them their full liberty of saying individually what they would give annually for this purpose, and how it should be used in the district, State, or general work.

All was done in harmony, love, and confidence and the saints everywhere felt encouraged and hopeful of a glorlous victory in the "Mountain State" for Christ.

Many of the evangelists and elders in different portions of the State were actively engaged in expanding the liberality of the brethren for this purpose, and a considerable amount had been secured by pledges for preaching the gospel in the State and elsewhere.

But an evil day came, and the hearts of the people, as in the case of old Israel, turned back to the flesh-pots of selfishness and evil surmisings and refused to pay their subscriptions. In less than two years "men arose speaking perverse things, to draw away disciples after them" as Paul had said would occur, (Acts 20 : 30) and in the fourth annual report of the Board in 1875 we find this statement: "From the commencement of our missionary effort in the State, we have had before us one leading object, viz: To unite all of our people in one grand and glorious effort to save souls. We then believed, and we still

believe, that all who really have in them the spirit of the living God, will, so soon as they fully realize our object, and learn their own duty, heartily co-operate in a work so much in harmony with the memorable prayer of Jesus, in the seventeenth chapter of John, and with the spirit of the New Testament. To effect this union, we had at an early day, our Corresponding Secretary issue a circular addressed "To the Disciples of Christ in West Virginia."

After the issuing of this circular, an attempt was made to secure pledges from individual members of the church, running for five years, to be paid in annual installments. A goodly sum was thus pledged and a general disposition among the brethren was manifested for united co-operative labor. But before we had half completed this effort in our State, a suspicion was thrown over the whole missionary effort of our people, by some of our religious papers. Owing to this and some other influences, it has been thought best to wait and see if these evils will not correct themselves; feeling certain that after the storm has passed over we shall have a calm, and that the sober second thought of the people will return. We have not, therefore, been making any very great effort for the last two years, either to collect these pledges, or secure new ones."

These extracts from the published proceedings of the convention, give some idea of the effort made in the State, and the evils that retard the the good work.

From 1875 until the annual convention in 1881, held in Bethany, while the regular annual meetings

of the convention were held, but little was done by the State Board, the means at their command being quite limited.

W. K. Pendleton remained the President and A. E. Myers, Corresponding Secretary up to that date. The most of the districts have kept up their regular annual meetings, and have been doing something in spreading the gospel and in edifying the churches.

In 1881 the convention was remodeled so far as to admit Life Members and Life Directors with the delegates from churches and the districts, with a regular constitution for the society. As a result of this change, an evangelist has been kept in the field for one-half of the time, and the prospects at present are that in addition to this the society will be able to employ the labors of one or two other evangelists a portion of their time. The outlook for this united effort to evangelize the State, is better than for many years. Many of the Disciples are beginning to feel that it is a duty they owe to God, to the church, to the world, to make some sacrifice for the salvation of precious souls in destitute regions. Until the Disciples can be led to realize that it is their duty before God to engage in these united efforts to save men, but little comparatively can be accomplished by the church. How long must we pray and labor and wait.

The estimated receipts for missionary work in the State since the first organization of the State society are $15,000.

NORTH CAROLINA.

The Christian Missionary Convention of North Carolina was formally organized in October, 1883. There had been annual conferences of the Disciples in the State for several years before, which had done something to preach the gospel throughout the State, more especially in the eastern portion of it. The new society starts off with good prospects.

GEORGIA.

A convention of the churches of Christ in Georgia was first held in 1879. Since this, annual meetings have been held. The convention has no formal constitution. Its annual meetings have been profitable and under the direction of J. S. Lamar, State Evangelist, the society did good work in 1882. The estimated aggregate receipts for missions since the organization was first effected are $4,500.

ARKANSAS.

The Arkansas Christian Missionary Convention was organized in January, 1883, at Little Rock. It held its second annual meeting at Russellville in January, 1884. C. E. Gillespie and J. C. Mason were employed as evangelists by the society for the first year, and their labors resulted in over 100 additions to the church, besides much good in other directions. At the meeting at Little Rock in 1883 Isaac Errett, J. H. Garrison, and F. M. Green were present

and aided in the organization of the society. The attendance at that meeting was not large, but every action was taken in entire harmony. At the meeting in Russellville the attendance was twice as large as it was in 1883. T. D. Garvin, from Ohio, was present at this meeting.

The outlook for the society is very encouraging. The total amount in cash and pledges raised for the year 1883-84 is $2,500.

NEBRASKA.

The Nebraska Christian Missionary Society was organized in 1868. Its progress has been steady and its present condition is excellent. During all the years since its organization it has had but one Corresponding Secretary, R. C. Barrow, of Tecumseh. Its estimated aggregate receipts for State missions since its organization are $15,000.

PENNSYLVANIA.

The present Christian Missionary Society of Pennsylvania was organized in 1882. For many years before 1869 a State meeting had been held, which was of more or less value to the churches of the State. Under the "Louisville Plan" the State society was reorganized, but very little was accomplished by it. The progress of missionary work in Pennsylvania has been very uneven. The present society starts off vigorously and promises success.

No specific data has been furnished from which to estimate the aggregate receipts for State missions, but the amount is not below $10,000.

WISCONSIN.

The Wisconsin State Missionary Society was organized in 1880, and since that time a State evangelist has been employed a large part of the time. The General Christian Missionary Convention has assisted in sustaining the State evangelist. The estimated aggregate receipts for State missions are $3,000.

TEXAS.

This State has a very simple form of co-operation under which some work in the State is being carried on. In 1883, about $1,000 was raised for State missions. The State is yet in the extreme childhood of mission work but the prospects are hopeful for better days and better work.

SOUTH CAROLINA.

In this State the co-operation for State work is very simple, but some good work is being accomplished by it. It has raised and expended for State missions, since the organization of the society was effected in 1879, not less than $1,500.

VIRGINIA.

The Virginia Christian Missionary Society was organized in October, 1876, and has held annual

meetings since that time. The society is legally incorporated by special act of the General Assembly of the State of Virginia. Previous to the organization of the present State society, State meetings had been held, though with but little efficiency or regularity. It will be noticed by reference to the constitution of the society that it provides for Life Directors and Life Members, or for what has been termed the "money basis of membership." In answering objections to this method, John B. Cary in his report as Corresponding Secretary for 1877, says: "This principle was recognized in the very incipiency of this "Reformation," in the celebrated "Declaration and address" from the pen of father Thomas Campbell, which was proclaimed to the world in 1809—forty years exactly before the existence of the society of which the more famous son was the honored president. This paper will be found reported somewhat at length on pages 242 and following in Dr. Richardson's "Memoirs of Alexander Campbell," and embodies the following articles:

(1) "That we form ourselves into a religious association under the denomination of the *Christian Association of Washington*, etc."

(2) That *each member subscribe a specified sum*, for the purpose of raising a fund for the support of the Gospel ministry." * * * * * *

(6) That a *standing Committee* of twenty-one members be chosen annually to transact the business of the society."

"Now," says the report, "in what respect does the Virginia Christian Missionary Society" differ from the "Christian Association of Washington" except in mere matters of detail; and who shall say that the former is an "innovation" upon established precedents, or a "departure" from scriptural precept? Each organization recognizes the voluntary principle, the money basis, and the existence of a "standing committee," or a "Board of Managers," "to transact the business of the society; only that and nothing more."

The condition of the Virginia society is good at present and its influence is continually enlarging.

Its receipts from all sources since its present organization are not less than $5,000

COLORADO.

The Colorado Christian Missionary Society was organized in 1882. Considerable work has been accomplished during the year 1883, and the society is in good condition. The amount of money raised for State Missions is $1,200.

MARYLAND.

The Christian Missionary Society of Maryland and the District of Columbia was organized in 1877. Its *sixth* annual meeting was held at Rockville, Maryland, in October, 1883. The number of disciples represented by the co-operation is not large but they unite in missionary work with great heartiness and

unanimity. The aggregate receipts for the work of the society since its organization are $2,500.

OREGON.

The State co-operation in Oregon is quite simple and has produced some good results. It was organized in 1879. H. T. Morrison is State Evangelist at the present time. The estimated aggregate receipts for State work are $2,000.

CALIFORNIA.

The California co-operation was effected in 1876. Its vitality has not been remarkable but its condition at the present time is the best in its history. R. L. McHatton is the active and efficient State Evangelist. The estimated aggregate receipts for State work are not less than $3,500.

KANSAS.

The present co-operation in Kansas was formally organized in 1883, during which year the society was also legally incorporated. The society is in good condition. The estimated aggregate receipts for State Missions since 1870 are $4,500.

GENERAL CHRISTIAN (COLORED) MISSIONARY CONVENTION.

The General Christian Missionary Convention for the colored Disciples of Christ was organized in

Cincinnati, Ohio, October 24, 1878, with Rufus Conrod, President, and A. W. Redd, Secretary.

The meeting at Cincinnati appointed a committee on "Newspaper Correspondence" which resulted in securing a column in the *Christian Standard* edited by Preston Taylor which has been of great value to the colored Disciples.

Alexander Campbell was sent out as an evangelist for a short time or until the limited means supplied were exhausted.

The second meeting was held at Nashville, Tennessee, in November, 1879, with H. M. Ayers as President and A. W. Redd, Secretary. This meeting was largely attended and great interest manifested in missionary work among the colored people. Leroy Redd was set apart for the work of general evangelist and was kept in the field during the year with good results. During that year the meeting house at Lawrenceburg, Kentucky, was built, and other missionary fields visited by the evangelist. About five hundred dollars was raised for missions from among the colored Disciples, and quite a number of additions were gained to the church.

In 1880 the Convention met at Glasgow, Kentucky, but the meeting was small and but little was done, except to agree to hold biennial instead of annual meetings. The next meeting was held in Indianapolis in October, 1882. This was a large and enthusiastic meeting which resulted in putting Preston Taylor into the field as a general evangelist for the year ending October, 1883. His labors were very successful as will be seen by his report as follows:

"By invitation of Bro. H. D. Clark, of Baltimore, Md., I went to that city last January and labored one month. Thirty-one intelligent and devoted men and women came out from the Baptist Church and united with our brethren, and during the meeting thirteen were added to the church. They at once pledged six hundred dollars to support a minister. I secured for them Bro. D. R. Wilkins, of Kentucky, who has added great strength to the congregation. The white brethren gave them the use of a handsome brick church, well furnished. Our cause is now well established in that great city of 400,000 people. We also organized a Sunday-school, and a Woman's Board of Missions.

Through the solicitation of Mrs. Clara Schell, I stopped over in Washington City and visited her mission Sunday-school. The white brethren were actively engaged in teaching an average of 100 colored people. If they could be aided in securing a good house, there would be no trouble in building up a good congregation there.

I stopped over in Cincinnati and preached for the Harrison Street Church several days. I found them without a preacher and secured $300 in pledges for a minister, and sent Bro. Joseph L. Lipscomb, who has proved a blessing to them.

I was then invited to Lockland, Ohio, and found the congregation in a desolate condition, and set things in order, and had their promise to raise $300 to support a minister. Bro. J. W. Dorsey, of Kentucky, is now located with them, and the work is

proving satisfactory. On my way South, I stopped over in Lexington. Bro. H. M. Ayres had worked up a large meeting, and on Lord's day, February 4, a number of the ministers from the adjoining towns and a few of the brethren were present. We raised about $100 for church work.

In Louisville the two congregations have been considerably divided. I spent a week with them and effected a union. I spent one Sunday with the Paducah church. I went then to Memphis, Tenn. I found the little band of disciples disorganized and without any hopes of future work; but after three months of hard work among them, visiting from house to house, and preaching to them daily, the Lord built them up and added to their number. I reorganized with thirty-two souls, and among them are men and women of great influence and some wealth. New officers were selected and ordained. A Sunday-school and a Christian Woman's Board of Missions was organized, and everyone put to work. We then found ourselves without a comfortable place to worship in. But the Presbyterians had for sale, at $2,500, a church edifice on Vance Street. The lot is 70x90, with a gothic frame house on it 38x63, all in good repair. We at once determined to buy it. The colored brethren raised $500; Bro. S. C. Toof gave $500; Bro. Tom Gale, $250; T. J. Latham, $250; Dr. Porter, $100; Postmaster Smith, $20, and the General Board contributed to the mission $200, making in all $1,820; and we at once remodeled and repaired it, and on the fifth Sunday in August we dedicated

the house. Bro. Alex. Campbell, late of Xenia, O., has been placed in charge of them, and the work is moving on grandly.

I delivered the dedicatorial sermon at the Lawrenceburg church, and raised eighty dollars on the church debt, and eleven were added to the congregation.

At Richmond I dedicated the new church, and $115 was raised to liquidate the debt on the house.

For the past three weeks I have been engaged in canvassing for money, and subscriptions for the establishing of a Bible college in Mt. Sterling for the education of young men for the ministry. One thousand dollars has been secured to date for that work, and some fifteen or twenty students are expected to enter this school the first Monday in November.

SUMMARY.

Number of days in the field	180
Public meetings held	138
Religious visits	833
Baptisms	25
Other additions (principally from denominations)	32
Preachers located	6
Officers ordained	7
Officers' meetings organized	5
Sunday-schools organized	3
Christian Woman's Board of Missions organized	4
Churches organized	1
Churches assisted	8
Meetings held with officers	21
Hours spent with the officers	23

Money pledged for pastors	$1,600
Money raised for churches	2,200
Subscriptions and cash for college	1,000
Total	$4,800
Collected for my remuneration	$131 41
Traveling expenses	135 60

The meeting at Indianapolis decided to hold a meeting in 1883. This meeting was held at Hannibal, Missouri, with Preston Taylor as President, and was full of vigor and the promise of great usefulness.

The society has raised and expended not less than $2,500 for general missions since its organization.

CHAPTER XIX.

CONSTITUTIONS OF MISSIONARY SOCIETIES.

THE Constitutions of the various Missionary Societies, State and general, usually represent the prevailing sentiment, at the time of their adoption, among those who desire to co-operate as widely as possible for missionary work. The Constitution of the American Christian Missionary Society as adopted at the organization of the society in 1849 is given with the present Constitutions, Foreign, General, Christian Woman's Board of Missions, and State so far as could be obtained. Where the society is incorporated that fact is stated; also the time at which it was incorporated when known. Particular attention is directed to the object of each society as expressed in its Constitution, and the basis or terms of membership in each. The Constitutions are not creeds to be believed on pain of damnation, but business methods of co-operation which may properly be changed when necessity arises.

CONSTITUTION

OF THE

American Christian Missionary Society.

(Adopted October 26, 1849.)

(The Society was incorporated according to the laws of Ohio in 1850.)

ARTICLE I. This society shall be called the "American Christian Missionary Society."

ART. II. The object of this society shall be to promote the preaching of the gospel in destitute places of this and other lands.

ART. III. The society shall be composed of annual delegates, Life Members, and Life Directors. Any church or Missionary Society may appoint a delegate for an annual contribution of ten dollars. Twenty dollars paid in at one time, shall be requisite to constitute a member for life, and one hundred dollars paid at one time, or a sum which in addition to any previous contribution shall amount to one hundred dollars, shall be required to constitute a Director for life.

ART. IV. The officers of the society shall consist of a President, twenty Vice-Presidents, a Treasurer, a Corresponding Secretary, and a Recording Secretary, who shall be elected by the members of the society at its annual meeting.

ART. V. The society shall also annually elect twenty-five managers, who together with the officers and Life Directors of the society, shall constitute an Executive Board, to conduct the business of the society, and shall continue in office until their suc-

cessors are elected; seven of whom shall constitute a quorum for the transaction of business.

ART. VI. Two of the Vice-Presidents, the Treasurer, the Secretaries, and at least fifteen of the managers, shall reside in Cincinnati or its vicinity.

ART. VII. The Executive Board shall have power to appoint its own meetings; elect its own chairman; enact its own by-laws and rules of order; provided, always, that they be not inconsistent with the Constitution; fill any vacancies which may occur in their own body, or in the officers of the society during the year; and if deemed necessary by two-thirds of the members present at a regular meeting, convene special meetings of the society. They shall establish such agencies as the interests of the society may require, appoint agents and missionaries, fix their compensation, direct and instruct them concerning their particular fields and labors, make all appropriations to be paid out of the treasury, and present to the society at each annual meeting, a full report of their proceedings during the past year.

ART. VIII. All moneys or other property contributed, and designated for any particular missionary field, shall be so appropriated, or returned to the donors, or their lawful agents.

ART. IX. The Treasurer shall give bonds to such an amount as the Executive Board shall think proper.

ART. X. All the officers, managers, missionaries and agents of the society, shall be members in good standing in the churches of God.

ART. XI. The annual meeting shall be held in Cincinnati on the Wednesday after the third Lord's day in October, or at such other time and place as shall have been designated by a previous annual meeting.

ART. XII. No person shall receive an appointment from the Executive Board unless he shall give satisfactory evidence of his Christian character and qualification.

ART. XIII. No alteration of this Constitution shall be made without a vote of two-thirds of the members present at an annual meeting, nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Executive Board.

CONSTITUTION

OF THE

GENERAL CHRISTIAN MISSIONARY CONVENTION.

(Adopted October, 1869.)

ARTICLE I.

This organization shall be called the "General Christian Missionary Convention."*

ARTICLE II.

Its object shall be the spread of the Gospel in this and other lands, according to the following plan of church co-operation.

* The General Christian Missionary Convention is the legal successor of the American Christian Missionary Society.

SECTION 1. (*a*) There shall be a General Board and Corresponding Secretary.

(*b*) A Board and Corresponding Secretary for each State to co-operate with the General Board.

(*c*) District Boards in each State, and a Secretary in each district, whose duty it shall be to visit all the churches in his district in order to induce them to accept the missionary work as a part of their Christian duty.

SEC. 2. There shall be an annual Convention in each district, the business of which shall be transacted by messengers appointed by the churches; an annual Convention in each State, the business of which shall be conducted by messengers sent from the churches of the State, it being understood, however, that two or more churches or all the churches of a district may be represented by messengers mutually agreed upon; and an annual General Convention, the business of which shall be conducted by messengers from the State Conventions.

SEC. 3. The General Convention shall annually appoint nine brethren, who, together with the Corresponding Secretaries of the States and the Presidents of the State Boards, shall constitute a General Board, who shall meet annually to transact the general missionary business, and appoint a committee of five to superintend the work in the intervals between their annual meetings.

SEC. 4. It shall be the duty of the General Board and Corresponding Secretary, to provide for and superintend missionary operations in destitute

places not actually in State and district organizations, and to promote the harmonious co-operation of all the State and District Boards and Conventions.

SEC. 5. There shall be also a State Board and Corresponding Secretary in each of the States, elected annually by the messengers sent to the State Convention, and it shall be the duty of said Boards and Secretaries to manage the missionary interests in their respective States in harmony with the system of general co-operation.

SEC. 6. Each State shall be divided into districts of suitable limits by the State Board; the messengers from the churches of each district shall elect, at their Annual Conventions, a Board and a Secretary; and the business of each Secretary shall be to visit all the churches in his district, and in co-operation with their own officers, induce them to contribute and send to the District Treasurer money for the support of missions.

SEC. 7. Each church, over and above the sums it may contribute for missionary work under its immediate control, shall give a pledge to pay annually to its District Treasurer a definite sum for other missionary work, and that one-half of such contributions may be under the control of the District Boards for missionary work in the districts, the other half to be sent to the State Board, to be divided equally between it and the General Board for their respective works; but this recommendation is not to be

considered as precluding a different disposition of funds when the church contributing shall so decide.

SEC. 8. The churches shall send reports to the District Boards in time for the District Conventions; the districts shall send up reports to the State Boards in time for the State Conventions, and the State Boards shall send up reports to the General Board in time for the General Convention, so that a report of all our missionary operations may appear in the Minutes of the General Convention.

SEC. 9. Each State Convention shall be entitled to two delegates in the General Convention, and to one additional delegate for every five thousand Disciples in the State.

ARTICLE III.

The officers of this Convention shall consist of a President, three Vice-Presidents, a Corresponding Secretary, a Treasurer, an Auditor, and three Recording Secretaries, who shall be chosen annually, and shall continue in office till their successors are elected.

ARTICLE IV.

The Treasurer shall be required to give bonds for such an amount as the Committee of Five may determine.

ARTICLE V.

Seven members of the Board shall constitute a quorum. The Committee of Five shall live in or near Cincinnati.

ARTICLE VI.

All Life Directors and Life Members of the A. C. M. Society, shall be members of this Convention.

ARTICLE VII.

The annual meetings of this Convention shall be held in Cincinnati on Thursday, at 2 P. M., after the third Lord's Day in October, or at such other time and place as shall have been designated at a previous meeting.

ARTICLE VIII.

This Constitution may be altered or amended by a two-thirds vote at any regular meeting of the Convention. But a year's notice of said change must be given, unless it is recommended by the Board.

CONSTITUTION

OF THE

GENERAL CHRISTIAN MISSIONARY CONVENTION.

(Adopted in 1881.)

ARTICLE I. This organization shall be called the "General Christian Missionary Convention."

ART. II. Its object shall be the spread of the gospel in this and in other lands.

ART. III. Its membership shall consist of Life Directors, Life Members, Annual Members, Dele-

gates from Churches of Christ, and Delegates from States, as follows, viz: Any member of the Church of Christ may become a Life Director of this Convention and a member of the General Board, by the payment of one hundred dollars, in five annual installments; a Life Member by the payment of fifty dollars in five annual installments; or an annual member, by the payment of five dollars. Any congregation contributing ten dollars or more shall be entitled to one delegate in the annual meeting of this Convention for that year; and any State Missionary Board or Society contributing a dividend from its State Treasury for the object of this Convention, shall be entitled to two delegates in the annual meeting of the General Convention, and to one additional delegate for every five thousand disciples in the State; provided that no person shall be entitled to a seat in the General Board, or General convention, who is not at the same time a member of the Church of Christ.

ART. IV. The officers of this Convention shall consist of a President, three Vice-Presidents, a Corresresponding Secretary, a Treasurer, an Auditor, and three Recording Secretaries, who shall be chosen annually, and shall continue in office until their successors are elected. The officers of the Convention shall be *ex officio* members of the General Board and of the Acting Board.

ART. V. The General Convention shall annually elect nine members, who shall constitute an Acting Board of Managers during the intervals of the meet-

ings of the General Board, and shall have all the powers vested in the General Board, and fill all vacancies which may occur in their own body during the year. Five members of the Acting Board shall constitute a quorum, and shall live in or near Cincinnati.

ART. VI. The General Board of Managers shall consist of the Life Directors, the Corresponding Secretaries of the States, and the Presidents of State Boards or Societies contributing to the treasury of this Convention, and the Acting Board of Managers—ten of whom shall constitute a quorum. The General Board shall meet at least once annually, and shall have power to appoint its own meetings; elect its own officers; establish such agencies as the interests of the Convention may require; appoint missionaries, fix their compensation, and direct their labors; make all appropriations to be paid out of the treasury, and present to the Convention at each annual meeting, a report of their proceedings during the past year. The action of the Board of Managers is subject to the revision of the Convention.

ART. VII. The Treasurer shall give bonds in such amount as the Acting Board of Managers shall think proper.

ART. VIII. All Life Directors and Life Members of the American Christian Missionary Society shall be members of this Convention.

ART. IX. The meetings of this Convention shall be held annually in Cincinnati, on Thursday, at 2 P. M., after the third Lord's day in October, or at

such other time, place, or frequency as shall have been designated at a previous meeting. But in case of necessity the Acting Board may change both time and place of such meetings.

ART. X. This Constitution may be amended by a vote of two-thirds of all the members present at any regular meeting of the Convention, provided such amendment shall have been first recommended by the Board, or a year's notice shall have been given.

BY-LAW.

(Adopted at Indianapolis, 1870.)

Resolved, That all members of the Church of Christ, who may attend the annual meetings of the General Convention, shall be entitled to participate in its deliberations; and this is hereby adopted as a by-law to this Constitution.

CONSTITUTION

OF THE

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

(Adopted at Louisville in 1875.) (Incorporated.)

ARTICLE I. The name of this organization shall be "The Foreign Christian Missionary Society."

ART. II. Its object shall be to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded.

ART. III. This Society shall be composed of Life Directors, Life Members and Annual Members.

ART. IV. Its officers shall be a President, three Vice-Presidents, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall be elected annually.

ART. V. The officers of this Society shall constitute an Executive Committee, who shall have all the powers vested in the Board of Managers, during the intervals of the Board Meetings. A majority shall be competent to transact business.

ART. VI. Any member of the Church of Christ may become a Life Director by the payment of $500, which may be paid in five annual installments; or a Life Member by the payment of $100, in five annual installments; or an Annnal Member by the payment of $10.

ART. VII. The officers of the society and the Life Directors shall Constitute a Board of Managers, who shall meet at least once a year for the transaction of business.

ART. VIII. The Board of Managers shall have power to appoint its own meetings; elect its own Chairman and Secretary; enact its own by-laws and rules of order—provided always that they be not inconsistent with the Constitution of this society; fill all vacancies which may occur in their own body during the year; and, if deemed necessary by two-thirds of the members present at a regular meeting, convene special meetings of the society. They shall establish such agencies as the interests of the society

may require, appoint missionaries, fix their compensation, direct their labors, make all appropriations to be paid out of the treasury, and present to the society at each annual meeting a report of their proceedings during the past year. The action of the Board of Managers is subject to the revision of the society.

ART. IX. The Treasurer shall give bonds in such amounts as the Board of Managers may think proper.

ART. X. The annual meetings of this society shall be held at the same time and place as those of the General Christian Missionary Convention (unless otherwise ordered by the Board of Managers), and its proceedings may be published as a part of the proceedings of that convention.

ART. XI. This constitution may be amended at any regular meeting of the society, by a vote of two-thirds of the members present, provided such amendment shall have first been recommended by the Board, or a year's notice shall have been given.

CONSTITUTION

OF THE

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

(Incorporated.) (Adopted in 1874.)

ARTICLE I. This society shall be known as the "Christian Woman's Board of Missions."

ART. II. Its object shall be to cultivate a missionary spirit, to encourage missionary efforts in our churches, to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes.

ART. III. Any woman or child may become a member of this Board by contributing not less than one dollar a year to its funds.

ART. IV. Any one may become a Life Member by the payment of twenty-five dollars during two years, in not more than two installments.

ART. V. A Trustee shall be appointed by the Board, who shall be charged with the responsibility of receiving all moneys belonging to the endowment fund of the society. He shall give bond in a penalty of twice the amount of money on hand to be invested; and shall give additional bond from time to time as the fund shall accumulate, and as may be required by the Executive Board of the Society.

ART. VI. All money received for Life Membership of this Society shall be kept as a separate fund and drawing interest, which interest shall be added to the principal for five years, dating from January 1st, 1877, after which it may be used for heathen missions only. To this fund shall be added all bequests of money that may be made in the future, unless otherwise directed by the donor. This shall constitute the Endowment Fund of the Society, the principal of which shall never be expended, but shall be loaned from time to time, upon good security by the Trustee.

ART. VII. The officers of this Society shall be a President, a Corresponding and a Recording Secretary, a General Treasurer, a Vice-President and Secretary for each State. Managers may be appointed at the discretion of the Board. These officers shall constitute the Executive Board or Committee, five of whom shall be a quorum, for the transaction of business.

ART. VIII. The Executive Committee shall hold regular monthly meetings. There shall be annual mass meetings of this society held at the same time and in the same town with the annual Convention of the General Christian Missionary Society. But when circumstances make that place or time impracticable, the Executive Board may substitute others. At these annual meetings reports from the Corresponding Secretary and Treasurer shall be presented, officers elected and other business transacted.

ART. IX. Any number of women, contributing annually, may form a society auxiliary to the Christian Woman's Board of Missions.

ART. X. The Executive Committee shall have power to fill all vacancies, and make all necessary by-laws.

ART. XI. This Constitution may be altered or amended at any regular meeting of the Board, by a vote of two-thirds of the members present, notice of such intention having been given to all the officers three months previously.

CONSTITUTION

OF AN

Auxiliary Missionary Society.

Article I. This society shall be called the Christian Woman's Missionary Society of ——— and shall be auxiliary to the Christian Woman's Board of Missions.

Art. II. Its object shall be to cultivate a missionary spirit; to encourage missionary efforts in this church; to disseminate missionary intelligence, and to secure systematic contributions for missionary purposes.

Art. III. Any woman may become a member of this society by subscribing to this Constitution, promising to aid in furthering the objects herein named, and to contribute monthly a definite sum not less than ten cents.

Art. IV. The officers of this society shall be a President, two Vice-Presidents, Treasurer, Corresponding and Recording Secretaries, whose election shall take place at the regular meeting in September; at which time, also, annual reports shall be made by the Treasurer and Corresponding Secretary. Any vacancy shall be filled by election at the next regular meeting after such vacancy occurs.

Art. V. The officers of this society shall constitute an Executive Committee for the transaction of business, four of whom shall constitute a quorum.

ART. VI. This society shall meet monthly, five members constituting a quorum, though a less number may adjourn from time to time.

ART. VII. Reports of funds collected and work done shall be made by its officers quarterly to this society, and also to the State Secretary.

ART. VIII. This Constitution may be amended at any regular meeting by a vote of two-thirds of those present, notice having been given at three previous meetings.

BY-LAWS.

ARTICLE I. This society will meet on the first——— of each month.

ART. II. The order of exercises shall be:

Opening exercises { Singing. Reading Scriptures. Prayer.

Reading Minutes.
Report of Committees.
Report of Corresponding Secretary.
Unfinished Business.
Miscellaneous Business.
Admission of New Members.
Collection.
Missionary Intelligence.
Singing and Prayer.
Doxology.

ART. III. The President shall, from time to time, make such recommendations and use such endeavors as shall be calculated to develop the efficiency of

the society. With the concurrence of the Recording Secretary, she shall call all special meetings.

The Recording Secretary shall keep the records of the society, and take charge of all the books and papers belonging to the same.

The Corresponding Secretary shall attend to the correspondence of the society, and keep the same on file.

The Treasurer shall collect all money and disburse the same upon the order of the society, which order shall be signed by the President and Secretary. She shall keep a faithful record of the same.

ART. IV. These By-Laws may be altered or amended at any regular meeting, by a vote of two-thirds of those present.

CONSTITUTION

OF THE

OHIO CHRISTIAN MISSIONARY SOCIETY.

(Legally Incorporated.)

ARTICLE I. This organization shall be called the "Christian Missionary Society of the State of Ohio."

ART. II. The object of this society shall be to devise ways and means for the proclamation of the original Gospel within the bounds of the State of Ohio, but it may also appropriate funds for other fields.

ART. III. This society shall be composed of Annual Members, Life Members, Life Directors, of Delegates, not exceeding five, appointed annually by the Annual District Conventions, and of the members of the Boards of District Christian Conventions in the State of Ohio.

ART. IV. Any member of the Christian Church, in good standing, shall be an Annual Member of this Society by the annual payment of one dollar; or a Life Member by the payment of ten dollars; or a Life Director by the payment of twenty-five dollars.

ART. V. The officers shall consist of a President, a Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer and fifteen Managers, who shall constitute a Board for the transaction of business, and shall hold office until a new election—all of which shall be elected annually at the regular meeting of the society. The Corresponding Secretaries of the District Boards shall be *ex-officio* members of the State Board.

ART. VI. It shall be the duty of the Board of Managers, five of whom shall constitute a quorum, to appoint their own meetings, elect their own Chairman and Secretary, fill vacancies which may occur during the year, receive and disburse funds, appoint agents and missionaries, fix their compensation, direct them concerning their labors, and present the Association, at each Annual Meeting, a report of their proceedings during the year.

ART. VII. Seven members of the Board, together with the Treasurer shall reside in the City of Cleveland, or vicinity.

ART. VIII. The society shall meet annually on Tuesday before the last Lord's day in May, at such place as may be determined at the previous meeting.

ART. IX. It shall be the duty of the Board of Managers to solicit and receive contributions to a fund to be used for the support of superannuated preachers.

ART. X. This Constitution may be altered or amended by a vote of two-thirds, at any regular meeting of the society. But a previous notice of one year must be given of the proposed alteration or amendment, unless the proposal comes from the State Board, in which case it may be acted upon without delay.

CONSTITUTION

OF THE

W. VIRGINIA CHRISTIAN MISSIONARY CONVENTION.

(Adopted Nov. 18, 1881.)

ARTICLE I. This organization shall be called the "West Virginia Christian Missionary Convention."

ART. II. The object of the organization shall be the spread of the gospel in this State, and in co-operation with the General Christian Missionary Convention, and in harmony with the constitution thereof, in destitute regions beyond.

ART. III. The Convention shall consist of Life Directors, Life Members, Annual Members, and Church Delegates. Any member of the church in good standing, may become a Life Director by the subscription of $25.00, which may be paid in five equal annual payments; or a Life Member by the subscription of $10.00, to be paid in five equal annual payments; or an Annual Member, by the payment of $2.00. Each church in the State shall be entitled to one delegate in the meetings of the Convention, and churches contributing to the funds of the Convention, to two delegates.

ART. IV. No person shall be entitled to take part in the proceedings of the Convention who is not at the time in good standing with a recognized congregation of the Church of Christ.

ART. V. The officers shall be a President, two Vice-Presidents, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall be ex-officio members of the Board, and a Board of seven Managers; all of whom shall be annually elected at the regular annual meeting of the Convention, and hold their offices till their successors are chosen.

ART. VI. There shall be at least one annual meeting of the Board, at the time and place of the annual meeting of the Convention, and such other meetings as the President or any three members of the Board may call. Five members shall constitute a quorum; and they shall appoint a committee of three, from members of the Board, to be called the Executive

Committee, whose duty shall be to manage such business as may arise in the intervals between meetings of the Board.

ART. VII. The Board shall have power to employ Evangelists and Agents, fix their salaries, determine their labors, and direct generally all the business of the Convention. It shall make annually, *in full, a report* of all money received, of how it was appropriated, of the work done, and of anything else that may be of general interest to the Convention.

ART. VIII. The Convention shall hold one regular meeting each year, at the city of Wheeling, on the —— of ———, or at such other time and place as the Convention or Board may determine.

ART. IX. This convention shall be auxiliary to the G. C. M. C.

ART. X. This constitution may be changed at any annual meeting of the Convention, by a two-thirds majority, provided such change be recommended by the Board, or upon motion of any member, provided one year's previous notice has been given of the proposed change.

CONSTITUTION

OF THE

MICHIGAN CHRISTIAN MISSIONARY ASSOCIATION.

ARTICLE I.

This organization shall be called the "Michigan Christian Missionary Association," and shall be com-

posed of delegates from Christian churches within the State. Each church of one hundred members or less shall be entitled to two delegates; and an additional delegate for each fifty members beyond one hundred.

ARTICLE II.

Its object shall be to disseminate the Gospel, and to promote true piety and Christian activity among the congregations; and it will act as *auxiliary to the General Christian Missionary Convention.*

ARTICLE III.

Its officers shall be a Presidemt, a Vice-President, a Corresponding Secretary, a Recording Secretary, and an Executive Committee of seven to act as a Board of Managers; two of whom shall be the President and Recording Secretary, who shall fill the same positions on the Board. These officers shall be elected annually, and hold their offices until their successors are elected.

ARTICLE IV.

SECTION 1. It shall be the duty of the Executive Board to employ Evangelists, *fix their compensation*, receive their reports, and, with the Corresponding Secretary, take a general oversight of the business of the Association.

SEC. 2. In cases of vacancies occurring in any of the above offices from any cause, the Executive

Board are requested and empowered to fill such offices by appointment until the next annual meeting.

ARTICLE V.

All questions voted upon shall be decided by a majority of the delegates present; all voting to be in person and not by proxy. All members of churches attending the convention are invited to full partici pation in all the deliberations of the brethren, voting only being limited to delegates.

ARTICLE VI

This Association shall meet annually, at such time and place as shall be determined at the previous meeting.

ARTICLE VII.

No alterations shall be made in this Constitution, except by a two-thirds vote, at a regular annual meeting of the Association.

AMENDMENTS.

Amendment to Art. I. "Also of all such persons as shall pay $1 into the treasury of the Society yearly."

Amendment to Art. IV., "Also that the Executive Board of this society may have the power to use the funds of the society for the purpose of soliciting funds for the use of this Association.

CONSTITUTION

OF THE

Arkansas Christian Missionary Convention.

(Adopted January, 1883.)

Article I. This annual meeting shall be called "The Arkansas Christian Missionary Convention."

Art. II. Its object shall be to devise ways and means to preach the gospel of Christ within the State of Arkansas; but money may be appropriated to work in other fields.

Art. III. Its membership shall consist of one delegate from any Christian Church in the State, or three from any organized district which *desires* to be represented and to co-operate in preaching the gospel throughout the State.

Art. IV. Its officers shall consist of a President, two Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer and a State Evangelist, who—*except the State Evangelist*—shall constitute an Executive Committee to act during the interim between the Annual State meetings.

These officers shall be elected annually—*except the State Evangelist*—whose election *may* be left to the Executive Committee.

Art. V. There shall be an annual meeting of this Convention at such a time and place as may be decided at a previous meeting, or by the Executive Committee.

ART. VI. The work of the State Evangelist shall be decided upon by the annual Convention, or left to the Executive Committee.

ART. VII. This constitution may be amended at any annual meeting, by a two-thirds majority vote of members present, provided that such amendment be recommended by the Executive Committee, or by ten members of the Annual Convention.

CONSTITUTION

OF THE

MISSOURI CHRISTIAN CONVENTION.

ARTICLE I.

This organization shall be called "The Missouri Christian Convention."

ARTICLE II.

Its object shall be to devise ways and means for the spread of the gospel and the establishment of Churches of Christ in this State; and, in co-operation with the General Christian Missionary Convention, to aid in sending abroad the word of the Lord through our whole country.

SECTION 1. Delegates may be appointed annually from this body to the General Christian Missionary Convention, according to the provisions of its constitution, and an appropriation may be made to its treasury of twenty-five per cent. of the net income of the funds of this Convention.

Article III.

This convention shall be composed of delegates from churches contributing to its funds, delegates from county and district organizations co-operating in its objects, annual members and life members, but any person of good standing in his church may take part in its deliberations. All annual and life members, must be members, in good standing, of some local congregation.

Section 1. Every church and every county and every district organization contributing to its treasury, shall be entitled to one representative in this convention for that year, and to one additional representative for every twenty-five dollars contributed, provided that no church or association of churches be entitled to more than five representatives.

Sec. 2. Any disciple of Christ may be an Annual Member of this body by paying into its treasury the sum of five dollars, or a Life Member by paying forty-five dollars in advance, or fifty dollars in five annual installments of ten dollars each.

ARTICLE IV.

The officers of this Convention shall be a President, two Vice-Presidents, a Recording Secretary, who may appoint one or more assistants, an Auditor, a Corresponding Secretary, a Missionary Board, and a Sunday-school Board, all of whom shall be elected annually, and hold office until their successors are chosen.

SECTION 1. The Missionary Board shall be composed of nine members, three of whom, including one of its officers, shall constitute a quorum for the transaction of business. They shall have charge of the missionary business, and be invested with the general power of this Convention during its intervals, may establish agencies, employ evangelists, fix their compensations and direct their labors, make all appropriations to be paid from the treasury, and report to this Convention at each annual meeting their proceedings during the year. The action of the Board is subject to the revision of the Convention.

SEC. 2. It shall be the duty of the Corresponding Secretary to solicit funds, gather statistics and general information, and perform such other labor of the Convention as the Missionary Board may appoint. His compensation shall be fixed by the Board, and he shall make an annual report to this Convention.

SEC. 3. The Sunday-school Board shall consist of five members; three, including one officer, shall constitute a quorum. They shall have general supervision of the Sunday-school work of the State; shall elect their own officers, establish agencies, appoint missionaries, hold conventions, and adopt such measures as in their judgment will best promote the interest of Sunday-schools. They shall report annually to this Convention their operations, which shall be subject to the revision of this Convention, and a synopsis of which shall be published with the minutes of this Convention.

ARTICLE V.

Standing committees shall be appointed by the President at each annual meeting of the Convention as follows:

1. On order of Business and Religious Exercises.
2. On Nominations.
3. On Obituaries.
4. On Schools and Education.
5. On our Relations and Duties to other Missionary Organizations.
6. On Religious Literature and Colportage.
7. On Missionary fields in the State.
8. On Ways and Means for the promotion of the legitimate business of this Convention.

The committees shall Report to the next annual Convention after their appointment, such information with such recommendations as they may deem important concerning their respective subjects. The President of the Convention may fill any vacancies that may occur in these committees during the year.

ARTICLE VI.

The Board of Managers of all Schools and Institutions of learning and benevolence under the auspices of this Convention shall report to it annually their operations, and general financial and moral condition. But only such Schools or Institutions as originate in this convention, or are formally received by its own action, and are placed, by their charters

or by-laws in such relation with this body as to give it the power of nominating their Board of Managers and removing from office any of their members, shall be considered under the auspices of this body.

ARTICLE VII.

This Convention shall meet annually on the Tuesday before the first Lord's day in October, and at such place as it may determine, but should the regular meetings be interrupted, the Missionary and Sunday-school Board may call a meeting at such time and place as they may elect.

ARTICLE VIII.

The proceedings of this Convention may be published annually by the Recording Secretary at the expense of the Convention, and copies mailed to all individuals and churches co-operating in our work, and, as far as practicable, to every preacher and every church in the State. All county and district organizations in the State may report their operations annually through the Corresponding Secretary; a synopsis of which may be published with the minutes of this Convention.

ARTICLE IX.

The officers of this Convention shall have the usual rights, and perform the duties customary in such cases. All differences that may arise in the delib-

erations of this body shall be decided by a majority vote; and its business shall be conducted according to the usual parliamentary rules.

ARTICLE X.

This Constitution may be amended at any regular meeting of this Convention by a vote of two-thirds of those present, notice having been given a year previous, or the change being recommended by the Missionary Board.

ARTICLES OF INCORPORATION OF THE IOWA CHRISTIAN CONVENTION.

ARTICLE I.

Be it known, That J. K. Cornell, President, J. C. Hay, Vice-President, S. E. Pearre, Recording Secretary, and J. W. Porter, Treasurer, and their successors as officers of the Annual Convention of the churches of Christ in Iowa, are hereby declared to be a body corporate under the Laws of Iowa, under the name and style of "The Iowa Christian Convention."

ARTICLE II.

The object of the corporation shall be the promotion of the general interests of the church of Christ, in Iowa, including missions, Bible schools, education and a pure literature.

ARTICLE III.

The principal place of business of this corporation shall be at Des Moines, Polk Co., Iowa.

ARTICLE IV.

This corporation shall begin October 15, 1873, and shall continue *twenty* years unless sooner dissolved by mutual consent.

ARTICLE V.

The business of this corporation shall be transacted by the above named corporators for one year, and by their successors thereafter who shall be identical with officers of the Annual meeting of the churches of Christ in Iowa.

ARTICLE VI.

This corporation shall be entitled to all the rights and privileges conferred, and be subject to all the liabilities provided by the law regulating corporations not for pecuniary profit.

CONSTITUTION

OF THE

NEW YORK CHRISTIAN MISSIONARY SOCIETY.

(Legally Incorporated October 1, 1878.)

ARTICLE I. This organization shall be called the "New York Christian Missionary Society."

ART. II. The object of this society shall be to devise ways and means for the proclamation of the

Gospel of Jesus the Christ in destitute places, and to assist weak churches within the bounds of the State of New York; but it may also appropriate funds for other fields.

ART. III. This society shall consist of Annual Members and delegates from churches in the State, not to exceed ten from any one congregation.

ART. IV. Any member of the Church of Christ, in good standing, shall be a member by the payment of one dollar each year into the State Treasury.

ART. V. The officers shall consist of a President, Vice-President, Corresponding Secretary, Recording Secretary and Treasurer, who shall constitute a Board for the transaction of business, and shall hold office until a new election—all of whom shall be elected annually at the regular meetings of the society.

ART. VI. It shall be the duty of the Board of Managers, three of whom shall constitute a quorum, to appoint their own meetings, elect their own Chairman and Secretary, fill vacancies which may occur during the year, receive and disburse funds, appoint agents and missionaries, fix their compensation, direct them concerning their labors; and present the society, at each annual meeting, a report of their proceedings during the year.

ART. VII. The society shall meet annually at 10 A. M., on the Thursday before the first Lord's day in October, at such place as may be determined at the previous meeting of the society, or the Board of Managers may appoint.

ART. VIII. This Constitution may be altered or amended by a vote of two-thirds, at any regular meeting of the society; but a previous notice of one year must be given of the proposed alteration or amendment, unless the proposition comes from the Board of Managers, in which case it may be acted on without delay.

CONSTITUTION

OF THE

NEBRASKA STATE MISSIONARY SOCIETY.

ARTICLE I.—NAME.

This society shall be called "The Missionary Society of the Church of Christ in the State of Nebraska."

ARTICLE II.—MEETINGS.

Its sessions shall be held annually, the first Tuesday after the first new moon in October.

ARTICLE III.—OFFICERS

The officers shall consist of a President, two Vice-Presidents, a Recording Secretary, a Treasurer, a Corresponding Secretary, and three Directors who shall constitute a Board for the transaction of business during the interval of its sessions. Five to form a quorum.

ARTICLE IV.—TRUSTEES.

There shall be five Trustees of the Society, three of whom shall be Directors heretofore named.

ARTICLE V.—OBJECT.

The object of this society shall be to spread the Gospel, aid weak churches, and devise means, by donations, contributions, bequests, and to employ men to accomplish this Missionary work.

ARTICLE VI.—MEMBERS.

The members of this society shall consist of its officers, representatives from the churches—Annual and Life Members.

CONSTITUTION

OF THE

North Carolina Christian Missionary Convention.

(Adopted October, 1883.)

Article I. This organization shall be called "The North Carolina Christian Missionary Convention."

Art. II. Its object shall be to devise ways and means for the spread of the Gospel in North Carolina, but may raise and appropriate funds for other fields.

Art. III. Its membership shall consist of members of the Church of Christ, who have been sent by their respective churches or by an association of churches, as delegates to its annual Convention, and of such other brethren as may have contributed to its Treasury, as hereinafter provided.

ART. IV. Each co-operating district shall be entitled to five delegates, and each church in the State to one delegate. Any member of the Church of Christ may become a member of the Convention for one year by the payment of two dollars, and a member for life by the payment of twenty dollars, in annual installments of two dollars.

ART. V. Its officers shall consist of a President, a Vice-President, Recording Secretary, Corresponding Secretary and Treasurer, who shall be elected annually and hold their respective offices until their successors are elected.

ART. VI. The Convention at each annual meeting, may divide the State into Districts, and to each District assign one or more Evangelists, provided, however, that nothing in this Article shall be construed so as to prevent any congregation which does not favor the District plan from selecting its own Evangelist.

ART. VII. There shall also be elected annually nine members, who together with the officers of the Convention, shall constitute a Board of Managers, whose duty it shall be to carry into execution the work of the Convention. They shall appoint their own meetings, elect their own chairman and clerk, and during the interval between the annual meetings, fill all vacancies in their own body, employ evangelists and agents, and direct them in their fields of labor. They shall keep a full record of their proceedings and make report through the Corresponding Secretary at the annual Convention,

making such recommendations as they shall deem proper. Five of the Board shall constitute a quorum for the transaction of business.

ART. VIII. The President, Vice-President, and Recording Secretary shall perform the duties usually belonging to such offices at the annual Convention. The Corresponding Secretary shall collect all funds and pay them to the Treasurer, keeping an account of the same. He may also be employed as General Evangelist, and shall account for all sums paid him for services. The Treasurer shall receive from the Corresponding Secretary all funds, pay them out on order of the Clerk of the Board, keep an accurate account of the same, and make report at the annual Convention.

ART. IX. The annual Convention may annually contribute a percentage of the funds raised for missions to the Treasury of the General Christian Missionary Convention, such percentage to be determined by the Convention.

ART. X. This Convention shall meet annually on Thursday before the second Lord's day, in November, at such place as may have been determined by the last annual Convention. In case the Convention shall have failed to appoint a place, the Board shall select the place of meeting.

ART. XI. This Constitution may be amended by a vote of two-thirds of all the members present at any regular meeting of the Convention, provided such amendment shall have been first recommended by the Board, or a year's notice shall have been given.

BASIS OF CO-OPERATION

OF THE

KANSAS CHRISTIAN MISSIONARY CO-OPERATION.

(Adopted October, 1883.) (Incorporated 1883.)

ARTICLE I.—NAME.

This association shall be called the "Kansas Christian Missionary Co-operation," and shall be auxiliary to the "General Christian Missionary Convention.

ARTICLE II.—OBJECT.

Its object shall be to devise ways and means to establish and support local missions.

These missions shall be of two classes: city missions and country missions.

In a city mission, the city shall constitute the field of labor.

ARTICLE III.—MEMBERSHIP.

The members shall consist of all preachers residing in the State actively engaged in the work of the ministry and in good standing among the brotherhood.

Secondly, delegates from the churches in the State. Each church shall be entitled to one and not more than two delegates.

ARTICLE IV.—OFFICERS.

Its officers shall consist of a President, Vice-President, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall be elected at each

annual meeting of the Co-operation, and who, besides performing the usual duties of their respective offices, shall constitute the State Board of Missions.

ARTICLE V.—DUTIES OF BOARD.

It shall be the duty of the State Board of Missions to establish local missions; to select the evangelist for each mission, with the approval of the brethren in the place where the mission is established; to determine and pay the amount of funds to be appropriated in aid of any mission; and to select the State Evangelist and direct his work.

ARTICLE VI.—DISTRICT ORGANIZATIONS.

The organization of District Co-operations shall be encouraged wherever practicable; but the method of district work shall be left to the churches constituting the District Co-operation. The State Evangelist may aid in the organization, where his services may be needed.

ARTICLE VII.—FINANCE.

As the missionary work herein described is the joint work of the churches composing the Co-operation, so the money necessary for its support must be supplied by them. Therefore every church shall pledge itself to pay a definite amount into the treasury of the Co-operation in quarterly installments. That the churches may be properly urged to contribute according to their respective abilities, the preacher of each congregation shall be personally

responsible for a canvass of the entire membership of the congregation or congregations for which he labors, to secure pledges of a definite amount, payable quarterly into the treasury of Co-operation, and for collections of the amounts as they become due, and forward them to the Treasurer of the State Board of Missions.

Two per cent. of the funds shall be remitted to the Corresponding Secretary of the General Christian Missionary Convention, on or before the first of October of each year.

ARTICLE VIII.—TIME OF MEETING.

This Co-operation shall meet annually on Tuesday, 2 P. M., after the first Lord's day in the month of October, at a place designated by the previous annual convention, or by the State Board. The convention shall suspend its session from 12 M., Wednesday, to 8:30 A. M., Thursday, to allow time for the Christian Woman's Convention. The convention shall adjourn its annual session on Friday evening following.

CONSTITUTION

OF THE

Illinois Christian Missionary Convention.

ARTICLE I.

This society shall be called "The Illinois Christian Missionary Convention."

ARTICLE II.

The object of this society shall be to promote the cause of Christ in the State of Illinois, but it may also help in other fields.

ARTICLE III.

SECTION 1. This Convention shall be composed of delegates from Churches of Christ within the State of Illinois, contributing to its funds, as hereinafter provided, and individuals who may be Annual Members and Life Members.

SEC. 2. Any congregation contributing to its treasury shall be entitled to one delegate in the Convention, and one additional delegate for every additional ten dollars contributed.

SEC. 3. Any member of the Church of Christ paying into its treasury the sum of five dollars shall be a member of this Convention for that year, and a Life Member by the payment of twenty dollars per year for five consecutive years.

ARTICLE IV.

SEC. 1. The officers of this Convention shall be a President, a Vice-President, a Recording Secretary (who may appoint an assistant), a Board of Managers, nine in number, three Trustees of the Permanent Fund, who shall be selected from the members of the Board, and one or more Evangelists.

SEC. 2. All the officers shall be elected annually, by the Convention, except: (1) The Trustees of the Permanent Fund, who shall be elected by the Board, and their terms of office graduated into one year, two years, and three years. (2) The Evangelists shall also be chosen by the Board.

SEC. 3. The Board, five of whom shall constitute a quorum, shall elect its own President, Secretary and Treasurer.

SEC. 4. The Board, the Trustees of the Permanent Fund, the Financial Secretary, the Treasurer, and the Evangelists, shall make written reports, annually, to the Convention, of their proceedings and work during the year.

SEC. 5. The Treasurer of the Permanent Fund shall be required to give such security as, in the judgment of the Board, is good and sufficient.

ARTICLE V.

The sessions of this Convention shall begin on Tuesday before the first Lord's day in October of every year, at such place as the Board may elect.

ARTICLE VI.

This Constitution may be amended, one year's notice having been given, or, upon the recommendation of the Board, at any regular session of the Convention, by a two-thirds vote of the members present favoring such amendment.

CONSTITUTION

OF THE

Wisconsin Christian Missionary Society.

(Adopted 1883.)

Article I. This association shall be called the "Wisconsin Christian Missionary Society."

Art. II. The object of this society shall be to devise ways and means for the proclamation of the gospel of Christ within the bounds of the State of Wisconsin. It may also collect and appropriate funds for other fields.

Art. III. This society shall be composed of Annual Members, Life Members, delegates (not exceeding three from each contributing church), delegates (not exceeding five) from each missionary district, and of the members of the State and district boards. Any member of the church of Christ may become an Annual Member by the payment of one dollar, and a Life Member by the payment of twenty-five dollars, in annual installments of not less than five dollars.

Art. IV. The officers shall consist of a President, a Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer and five Managers, who shall constitute a Board for the transaction of business, and shall hold office until a new election—all of whom shall be elected annually at the regular meeting of the society.

Art. V. The President, Vice-President, and Recording Secretary shall perform the usual duties of

these offices during the sittings of the society in annual convention. The Corresponding Secretary shall, under the direction of the Board, carry into effect the plans and resolutions of the society; collect all funds and pay them over to the Treasurer. The Treasurer shall receive all funds, pay them out on orders signed by the clerk of the Board, keep an accurate account of the same, and make report annually to the society.

ART. VI. The Board of Managers, five of whom shall constitute a quorum, shall appoint their own meetings, elect their own chairman and clerk, fill vacancies which may occur during the year, appoint agents and missionaries, fix their compensation, direct them concerning their labors, make appropriations of funds, and present the society at each annual meeting a report of their proceedings during the year, accompanying the same with such recommendations as they may deem proper. Five members of the Board shall reside in or near Center.

ART. VII. The Board may, at their discretion, divide the State into missionary districts, which shall be auxiliary to the State organization. Each district shall have a constitution providing for an annual meeting, a Board of counsel, and such other officers as may be needed to promote the welfare of missionary work. The Corresponding Secretary of the State organization shall be *ex-officio* president of the district organizations.

ART. VIII. This society shall meet annually on Wednesday after the third Lord's day in September,

at such place as may have been selected at the previous meeting. The Board may change the place of meeting and also the time, not more than ten days, for good and sufficient reasons.

ART. IX. The constitution may be altered or amended by a vote of two-thirds at any regular meeting of the society, or by a majority vote, provided a notice has been given of the proposed change at the last annual meeting, or provided the Board has recommended such change.

CONSTITUTION

OF THE

COLORADO CHRISTIAN MISSIONARY SOCIETY.

ARTICLE I. This association shall be called the "Colorado Christian Missionary Society," and shall be auxiliary to the General Christian Missionary Convention.

ART. II. Its object shall be to devise ways and means for the spread of the gospel in Colorado, and to foster a missionary spirit in all the churches of the State. It shall also contribute to the support of the missions of the General Christian Missionary Convention.

ART. III. Its members shall be members of the church of Christ, known as "Christians," or "Disciples of Christ," and shall consist of delegates from

churches and Sunday-schools, and of Annual and Life Members. Each district shall be entitled to five delegates. Each church shall be entitled to one delegate and one additional delegate for each ten dollars contributed as a church directly to the treasury during the year. Each contributing Sunday-school shall be entitled to one delegate. Any member of the church of Christ may become an Annual Member by the payment of two dollars, and a Life Member by the payment of twenty dollars in five annual installments. All officers of State or district organizations, and all members of the General Christian Missionary Convention residing in the State shall be entitled to participate in the deliberations of the State Convention, but not to vote.

ART. IV. The officers of the society shall consist of a President, three Vice-Presidents, a Recording Secretary, a Treasurer, and Correspondiug Secretary, all of whom shall be elected annually by the State convention, and shall constitute a Board of Managers, for the transaction of business when the society is not in session.

ART. V. The duties of the officers shall be such as are common to such offices. The Corresponding Secretary may also be employed as State evangelist.

ART. VI. The Board of Managers, a majority of whom shall live in or near Denver, and four of whom shall constitute a quorum, shall appoint their own meetings, elect their own clerk and auditor, make rules for the government of their proceedings, execute, if possible, the recommendations of the State

convention, employ agents and missionaries, direct them in their labors, fix their compensation, and make report to the society in annual session. The President, Vice-President, Corresponding Secretary, and Treasurer shall be respectively, President, Vice-President, Corresponding Secretary, and Treasurer of the Board of Managers.

ART. VII. The State may be divided into districts of convenient size. In each district there shall be an annual convention composed of all the members of the State organization residing in the district and three delegates from each church. The Corresponding Secretary of this society shall be *ex-officio* president of the district conventions, and a member of the district boards. The other officers of the districts shall be a Vice-President, a Corresponding Secretary, who shall also be Recording Secretary, and a Board of council, consisting of one person from each church in the district, all of whom shall be elected annually, at the annual convention, and hold their offices till their successors are chosen. The Board of council shall have charge of the missionary work in the district, subject to revision by the State Board of Managers. The districts may frame constitutions and by-laws in harmony with the provisions of this constitution.

ART. VIII. All money shall be sent to the Recording Secretary of the State organization, and be paid over by him to the Treasurer. The Treasurer shall hold funds belonging to any district, subject to the order of the Recording Secretary of the district,

countersigned by the State Recording Secretary. He shall pay out other funds on orders signed by the President and countersigned by the clerk of the Board of Managers.

ART. IX. This society shall pay into the treasury of the General Christian Missionary Convention, such sums or such percentage of funds as may have been ordered by the State convention.

ART. X. This society shall meet annually at such time and place as the Board of Managers shall decide.

ART. XI. This constitution may be altered or amended at any annual convention, by a two-thirds vote of the members present, or by a majority vote, *provided* the Board of Managers recommend such change, or *provided* public notice was given of the proposed change at the last annual convention. By-laws may be added at any meeting by a majority vote of the members present.

CONSTITUTION

OF THE

INDIANA CHRISTIAN MISSIONARY SOCIETY.

(As Amended at Island Park, August 9, 1883.)

ARTICLE I.

The name of this Association shall be "The Missionary Society of the Churches of Christ in Indiana."

ARTICLE II.

SECTION 1. The objects of this Association shall be to preach the Gospel and organize congregations of the Church of Christ, and co-operate with all Missionary Societies and enterprises of our Christian brotherhood.

SEC. 2. For the purpose of carrying into effect the objects expressed in this Article, this society shall consist of all such members of the Church of Christ as may annually contribute and pay to the funds thereof the sum of one dollar. All Churches of Christ that may contribute and pay to the society at the rate of five dollars for every fifty members or the fraction of fifty members thereof, and every such church so contributing shall be entitled to representation by one delegate for each five dollars or fraction thereof contributed, in any annual or other meeting of the society.

SEC. 3. The fund thus created, together with all such sums as may from time to time be acquired through agents or Evangelists of the society, not otherwise directed by the donors, shall be deemed a contingent or current expense fund and applied to the payment of agents or Evangelists and other necessary expenses of the society, under the direction of the Board of Directors. The Board may also contribute to the Treasury of the General Christian Missionary Convention.

SEC. 4. This society may receive and hold property, real or personal, by devise, gift or otherwise,

the principal sum of which shall be held as a Permanent Fund unless otherwise directed by the donor, the interest or profit arising therefrom, may from time to time be added to the contingent fund to be applied and used as in section three of this article provided.

SEC. 5. Life memberships in this society may be obtained by the payment of the sum of twenty-five dollars, or that sum in annual payments of five dollars each.

SEC. 6. The Permanent Fund as provided in Sections four and five of this Article shall from time to time be securely invested under the order of the Board of Directors.

ARTICLE III.

The officers of this society shall consist of a President, Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and fifteen Directors.

ARTICLE IV.

SECTION 1. It shall be the duty of the President to preside at all meetings of the society, and of the Board of Directors, and to exercise a general supervision over all the State work and advance its interests in every way possible. Provided, that the Board of Directors may choose one of its members to preside over the meetings of the society as its permanent President in the absence of the President of the society who for the time being shall possess and exercise all the prerogatives of President.

SEC. 2. It shall be the duty of the Vice-President to preside over the meetings of the society in the absence of the President and to perform such other duties as may be required of him by the President or the Board of Directors.

SEC. 3. It shall be the duty of the Corresponding Secretary to conduct all correspondence of the society, to prepare and distribute the necessary blanks for reports from churches, and collect such statistical information as may be possible for him to do in his correspondence with churches in the State. He shall prepare and submit to the annual Convention of the society, and to the Board of Directors when required, a report of his work during the year, embracing such statistics as may be necessary to give a correct idea of the numerical strength of our churches in the State, and such other information as may be of interest and value.

SEC. 4. It shall be the duty of the Recording Secretary to keep a full and complete record of the transactions of all meetings of the Society and of the Board of Directors, including an enrollment of all members and delegates in attendance at each annual meeting. He shall keep an account of all bequests, payments, donations and contributions of whatever character to the Society under proper ledger headings; receive and receipt for the same, and pay to the Treasurer all such sums as may from time to time come into his hands as such Recording Secretary; and shall submit an annual report to the Society and a report to the Board of Directors as

often as required; his said books being at all times subject to inspection by the Society or Board of Directors.

SEC. 5. It shall be the duty of the Treasurer to receive all moneys from the Recording Secretary, keep a just and true account thereof, designating the several kinds of funds under proper ledger headings, pay same out on the orders of the Board of Directors properly signed and attested, and make an annual report thereof to the Society and a report to the Board of Directors as often as may be required, and pay over to his successor in office all money or other property in his hands as such Treasurer.

ARTICLE V.

SECTION 1. At the first meeting of this Association under this Constitution there shall be elected by ballot a Board consisting of fifteen Directors, one-third of whom, to be determined by lot by the Board of Directors, shall serve one year, one-third two years, and one-third three years; and annually after the first election there shall be chosen as aforesaid five members of the Board of Directors, each of whom shall serve three years: Provided, that at all times at least nine members of the Board of Directors shall be residents of Indianapolis or its vicinity, and that five members of the Board shall constitute a quorum for the transaction of business.

SEC. 2. The Board of Directors shall meet as often as once in each month at their office or principal place

of business; and if the funds of the Association will admit of it they shall employ one or more State Evangelists who shall be under their control, and direct the details of the work in the State, and make all necessary arrangements for each annual convention of the Society. Said Board of Directors shall submit to the annual meetings a full and complete report of the work in the past year in the State, together with the condition and needs of the work, and make such suggestions and recommendations as may be demanded by the cause.

SEC. 3. Said Board of Directors shall have power to fill any vacancy in any office or directorship of the Society by a majority vote of its members.

SEC. 4. The President and Corresponding Secretary shall *ex-officio* be members of the Board of Directors, and when practicable shall attend its meetings.

ARTICLE VI.

At each annual election of officers and Directors of this society, each annual member, each life member and delegate shall be entitled to one vote.

ARTICLE VII.

The State Evangelist or Evangelists shall employ their time, under the direction of the Board of Directors, in preaching the Gospel in destitute places and weak churches, in organizing district co-operations and superintending the work of the same. They shall also co-operate with any other missionary agencies of the Christian brotherhood.

ARTICLE VIII.

SECTION 1. The annual conventions of this Society shall be held in the month of August in each year, at such time and place as may from time to time be selected by the Convention or Board of Directors.

SEC. 2. This Constitution may be altered or amended at any annual meeting or convention of the Society by a two-thirds vote of members or delegates, as the case may be, present and voting.

CHAPTER XX.

HISTORICAL AND STATISTICAL TABLES.

No. 1.—THE OHIO CHRISTIAN MISSIONARY SOCIETY.

ORGANIZED AT WOOSTER, OHIO, MAY 12, 1852. INCORPORATED 1865.

HISTORICAL TABLE SHOWING ITS SEVERAL ANNIVERSARIES, THE DATE AND PLACE OF THEIR OCCURRENCE AND THE NAMES OF ITS OFFICERS.

A. D.	Place.	Date.	President.	Cor. Secretary.	President Board.	Recording Secretary.
1852	Wooster	May 12,	D. S. Burnet.	.....	.....	A. S. Hayden.
1853	Mt. Vernon	May 25,	" "	Lee Lord.	J. P. Robison.	" "
1854	Bedford	May 31,	" "	Isaac Errett.	" "	" "
1855	Akron	May 30,	" "	" "	" "	" "
1856	Mt. Vernon	May 28,	J. P. Robison.	" "	" "	" "
1857	Wooster	May 27,	" "	A. S. Hayden.	" "	W. S. Gray.
1858	Massillon	May 26,	" "	" "	" "	" "
1859	Wooster	May 26,	" "	J. H. Jones.	" "	A. S. Hayden.
1860	Bellefontaine	May 24,	R. M. Bishop.	W. A. Belding.	" "	" "
1861	Mt. Vernon	May 22,	" "	" "	" "	" "
1862	Wooster	May 20,	" "	R. R. Sloan.	" "	" "
1863	Shelby	May 26,	" "	" "	" "	" "
1864	Bellefontaine	May 24,	" "	" "	" "	" "
1865	Ashland	May 23,	" "	" "	" "	" "
1866	Akron	May 22,	" "	" "	" "	" "
1867	Dayton	May 21,	" "	" "	" "	" "
1868	Mt. Vernon	May 20,	" "	" "	" "	R. Moffett.
1869	Alliance	May 25,	" "	" "	" "	" "
1870	Mansfield	May 20,	Isaac Errett.	R. Moffett.	" "	B. A. Hinsdale.
1871	Dayton	May 23,	" "	" "	" "	" "
1872	Painesville	May 21,	" "	" "	" "	" "
1873	Wooster	May 20	" "	" "	" "	" "
1874	Toledo	May 26,	" "	" "	" "	" "
1875	Steubenville	May 25,	" "	" "	" "	" "
1876	Akron	May 23,	R. R Sloan	" "	" "	Geo. Darsie.
1877	East Cleveland	May 22,	" "	" "	" "	I. A. Thayer.
1878	Mt. Vernon	May 21,	B. A. Hinsdale.	" "	" "	J. S. Lowe, pro tem.
1879	Lima	May 20,	" "	" "	" "	I. A. Thayer.
1880	Warren	May 25,	" "	" "	" "	" "
1881	Dayton	May 24,	" "	" "	A. J. Marvin.	" "
1882	Columbus	May 23,	" "	" "	" "	W. H. Martin.
1883	Cleveland	May 22,	T. D. Garvin.	" "	" "	" "
1884	Akron	May 20,	L. R. Gault	" "	" "	" "

No. 2.—THE OHIO CHRISTIAN MISSIONARY SOCIETY.

HISTORICAL TABLE, SHOWING ITS SEVERAL ANNIVERSARIES, THE DATE AND PLACE OF THEIR OCCURRENCE AND A SUMMARY OF LABOR AND RESULTS.

A. D.	Place,	Date.	No. of preachers employed.	No. of days service.	No. of discourses.	No. of accessions.	No. of churches organized.	Moneys disbursed and invested.
1852	Wooster	May 12,	.....	.....	.....	.....	.....	....
1853	Mt. Vernon	May 25,	4	157	.....	69	4	$ 323.84
1854	Bedford	May 31,	25	2289	2109	716	11	3,213.17
1855	Akron	May 30.	32	3671	3097	1144	15	7,759.07
1856	Mt. Vernon	May 28,	20	1200	1500	880	3	2,165.27
1857	Wooster	May 27,	10	.....	.....	423	.....	1,314.08
1858	Massillon	May 26,	4	.....	.....	312	.....	2,542.49
1859	Wooster	May 26.	9	450	837	244	.....	1,734.08
1860	Bellefontaine	May 24,	8	.....	.....	370	.....	2,108.61
1861	Mt. Vernon	May 22,	13	.....	1827	2130	.....	2,600.49
1862	Wooster	May 20,	54	2936	3781	1637	10	5,412.41
1863	Shelby	May 26,	71	2826	3357	1215	4	7,910.91
1864	Bellefontaine	May 24,	73	2806	3558	1253	2	8,216.03
1865	Ashland	May 23,	33	2424	3499	1210	.....	8,879.36
1866	Akron	May 22,	62	2883	3335	1093	10	9,107.27
1867	Dayton	May 21,	48	2395	2245	644	6	7,533.39
1868	Mt. Vernon	May 20,	44	1821	1881	758	13	7,720.53
1869	Alliance	May 25,	46	2536	2574	1047	.....	7,363.48
1870	Mansfield	May 20,	51	1938	1901	794	15	8,582.38
1871	Dayton	May 23,	44	1496	1465	515	8	5,179.29
1872	Painesville	May 21.	52	2182	2061	1119	9	8,574.87
1873	Wooster	May 20,	44	2526	2084	625	4	21,046.69
1874	Toledo	May 26,	44	3191	2224	750	10	18,830.80
1875	Steubenville	May 25,	43	2934	1775	320	8	14,507.89
1876	Akron	May 23,	30	1923	1486	559	5	10,117.94
1877	East Cleveland	May 22,	28	2768	1685	508	6	8,494.81
1878	Mt. Vernon	May 21,	32	1893	1660	488	5	17,171,10
1879	Lima	May 20,	21	1668	1147	307	5	12,429.09
1880	Warren	May 25,	30	2673	2010	461	3	8,571.69
1881	Dayton	May 24,	25	1973	1389	473	2	13,778.41
1882	Columbus	May 23,	24	2263	1755	457	5	13,547.73
1883	Cleveland	May 22,	15	2003	1159	109	1	11,865.06
			Total, 1,049	59,525	57,401	22,630	164	$258,607.23

No. 3.—SPECIAL FOREIGN MISSIONARY SOCIETIES.

The following table represents what has been raised and expended for Foreign Missions, by the Societies named, for the year ending in 1883. Also the number of members in the various bodies from which the several amounts were raised for Foreign Missions. The figures are from official sources.

Denomination.	Aggregate Membership.	Raised for Foreign Missions.	
Congregational	387,619	From Donations	$393,319 38
"A. B. C. F. Missions."		" Legacies	188,641 41
Organized in 1810.		" Interest on investments.	9,034.88
		Total	$590,995 67
Church of England	13,000,000		$1,462,010 00
"Church Missionary Society."			
Organized in 1799.			
"London Missionary Society."	360,000		623,785 00
Organized in 1792.			
Disciples of Christ in U. S.	581,141		$25,504 85 00
"Foreign Christian Missionary Society."			
Organized in 1875.			
Grand Total	14,328,760		$2,702,295 52

No. 4.—AGGREGATE RESULTS FOR FOREIGN MISSIONS.

This table shows the aggregate home strength, foreign mission income, cost of administration, converts gained during the years named, number of missionaries—of *fifty* American organizations and *fifty* European organizations. For these figures acknowledgment is made to the *Missionary Review*, of Princeton, New Jersey; to the *Missionary Herald*, the official organ of the A. B. C. F. M.; and the Manual of the Methodist Episcopal Church.

A. D.	Home Strength.		Foreign Mission Income.	Cost of Admin'tra'n	Converts in years named.	No. of Missionaries		Remarks.
	Preachers.	Members				Male.	Female.	
American.								The amount contributed to the aggregate sum raised for Foreign Missions by the aggregate membership represented, is about an average of 33 cents a member.
Totals in 1881	77,953	10,165,976	$2,997,433 34	$215,853 47	10,998	921	978	
" 1882	78,920	10,286,331	3,086,587 27	226,563 29	14,440	1,111	1,092	
European.								
Totals in 1882	39,844	16,770,681	5,880,913.00	496,888 00	23,741	2,326	921	
Grand Totals in 1882.	118,764	27,057,012	$8,967,500 00	$723,451 00	38,181	3,437	2,013	

No. 5.—HISTORICAL TABLE.—Christian Missionary Societies.

This table shows the date of their organization, President and Corresponding Secretary in 1883, total amount of money raised for Missions since the organization of the Society named, and the time of its annual meeting. Where the reports of the Societies were incomplete or inaccessible, the amount raised for Missions is marked "estimated." In all cases the "estimates" are based on some published data or furnished by some one familiar with the general facts.

State.	A. D.	President.	Cor. Secretary or State Evangelist.	Total amt. raised since organization for Missions.		Month Annual Meeting	Remarks.
		Alexander Campbell	.....	.....	.....	.....	Alexander Campbell was the first President of the Society
G.C.M. Convention	1849	A. G. Thomas.....	Robert Moffett.....		$200,900 80	Oct.	
C.W.B. of Missions.	1874	Mrs. Maria Jameson	Mrs. Sarah E. Shortridge		48,885.54	"	
F. C. M. Society...	1875	Isaac Errett.....	A. McLean.....		96,824.25	"	
Ohio.....	1852	L. R. Gault...	Robert Moffett.....		258,607.23	May.	
Kentucky.....	1849	John I. Rogers.....	Thomas Munnell.....	Estim't'd	200,000.00	Aug.	
Indiana.....	1845	David Walk.....	L. L. Carpenter.....	"	275,000.00	"	
Illinois.....	1856	J. T. Toof...	N. S. Haynes.....	"	150,000.00	Sept.	
Iowa.....	1869	D. R. Dungan.....	J. B. Vawter.....	"	25,000.00	"	
Michigan.....	1868	J. H. Reese.....	A. S. Hale.....	"	15,000.00	"	
Missouri.....	1866	John A. Brooks.....	John H. Duncan.....	"	55,000.00	"	
West Virginia.....	1870	A. E. Myers.....	Finley Cakes.....	"	15,000.00	"	
North Carolina....	1883	John T. Walsh.....	John J. Harper.....	"	$ 800.00	Nov.	This includes am'n't raised for Raleigh.

No 5.—HISTORICAL TABLE—Continued.

State.	A. D.	President.	Cor. Secretary or State Evangelist	Total amount raised since organization for Missions		Month Annu'l Meet'g	Remarks.
Georgia.....	1879	A. G. Thomas.....	T. M. Foster.....	Estim't'd	4,500.00	Nov.	
Arkansas.....	1883	J. A. Martin.....	J. K. Reid.....	"	2,500.00	Oct	
Nebraska..... .	1868	J. Z. Briscoe.....	R. C. Barrow...	"	15,000.00	"	
Pennsylvania.....	1882	I. A. Thayer.....	A. B. Chamberlain.....	"	10,000.00	"	This am'nt includes what was raised previous to 1882.
Wisconsin..	1880	John Hurd.....	Frank A. Niles....	"	3,000.00	"	
Kansas.....	1883	Alexander Ellett....	Frank M. Rains.....	"	4,500.00	"	
Virginia.....	1876	L. A. Cutler.....	John B. Cary.....	"	5,000.00	Nov.	
South Carolina....	1879	J. S. Havener.....	Ashley S. Johnson.....	"	1,500.00	"	
Texas	1882	.....	C. M. Wilmeth.....	"	1,000.00	June.	
California.....	1876	E. B. Ware.....	Robert L. McHatton....	"	3,500.00	Sept.	
New York.....	1861	J. H. H. Nesslage.	B. H. Hayden.....	"	35,000.00	"	
Colorado.....	1882	W. B. Craig.....	....	"	1,200.00	"	
Oregon.....	1879	W. H. Adams.....	J. W. Spriggs.....	"	2,000.00	"	
G. C. M. C.....	1878	.....	Preston Taylor.....	"	2,500.00	Oct.	(Colored Disciples.)
				Grand Total,	$1,432,217.82		

NOTE.—The Grand Total of money raised as detailed in the foregoing table, does not include what was raised by local congregations for local mission work. Neither does it include what was raised by local congregations and expended on themselves. Neither does it include real missionary work performed by individuals at their own discretion. It is an amount of money raised and expended for gospel work over and above what was raised for local or personal reasons.

CHAPTER XXI.

MISSIONARY DIRECTORY—1883-1884.

FOREIGN CHRISTIAN MISSIONARY SOCIETY

(1883–1884.)

PRESIDENT, Isaac Errett, Cincinnati. O.; *Vice-Presidents*, J. B. Briney, Covington, Ky.; R. T. Mathews, Cincinnati, O.; E. T. Williams, Cincinnati, O.; *Recording Secretary*, S. M. Jefferson, Covington, Ky.; *Corresponding Secretary*, A. McLean, Box 570, Cincinnati, O.; *Treasurer*, W. S. Dickinson, Cincinnati, O.; *Auditor*, Hon. J. F. Wright, Mt. Healthy, O.; *Committee on Bequests*, Hon. J. F. Wright, Mt. Healthy, O.; (one year). Judge Jacob Burnet, Cincinnati, O.; (two years.) Dr. E. Williams, Cincinnati, O.; (three years.)

GENERAL CHRISTIAN MISSIONARY CONVENTION.

(1883–1884.)

President, A. G. Thomas, Atlanta, Ga.; *Vice-Presidents*, J. H. Garrison, Missouri; R. C. Cave, Virginia; H. O. Breeden, Indiana; *Corresponding Secretary*, Robert Moffett, Ohio; *Recording Secretaries*, W. H. Drapier, Indiana; F. D. Power, District of Columbia; N. S. Haynes, Illinois; *Treas-*

urer, Joseph Smith, Jr., Ohio; *Auditor*, W. S. Dickinson, Ohio; *Acting Board of Managers*, R. M. Bishop, J. F. Fisk, S. M. Jefferson, E. T. Williams, J. R. Gaff, B. W. Wasson, R. T. Mathews, Joseph F. Wright, and H. McDiarmid.

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

(1883–1884.)

President, Mrs. Maria Jameson, Indianapolis, Ind.; *Corresponding Secretary*, Mrs. Sarah E. Shortridge, Indianapolis; *Recording Secretary*, Mrs. Lizzie A. Moore, Indianapolis; *Treasurer*, Mrs. Mary T. C. Cole, Indianapolis.

OHIO CHRISTIAN MISSIONARY SOCIETY.

(1883–1884.)

President, Leslie R. Gault, Dayton; *Vice-President*, J. M. Atwater, Cleveland; *Corresponding Secretary*, Robert Moffett, Cleveland; *Recording Secretary*, W. H. Martin, Bellefontaine; *Treasurer*, A. Teachout, Cleveland.

INDIANA CHRISTIAN MISSIONARY SOCIETY.

(1883–1884.)

President, David Walk, Indianapolis; *Vice-President*, A. M. Atkinson, Wabash; *Corresponding Secretary*, W. H. Drapier, Indianapolis; *Recording Secretary*, John M. Bramwell, Indianapolis; *Treasurer*, Geo. W. Snyder.

KENTUCKY CHRISTIAN MISSIONARY CONVENTION.

(1883–1884.)

President, John I. Rogers, Danville; *Vice-Presidents*, J. C. Walden, Mt. Sterling; C. K. Marshall, Nicholasville; *Secretary*, Mark Collis, Midway; *Assistant Secretary*, M. W. Harkins, Carlisle; *Executive Board*, J. W. McGarvey, Lexington; Jno. Shackleford, Lexington; W. F. Cowden, Lexington; S. E. Pearre, Lexington; C. L. Loos, Lexington; Jno. S. Shouse, Lexington; *Financial Agent*, Jas. B. Jones, Carlisle; *State Evangelist*, Thos. Munnell, Mt. Sterling.

ILLINOIS CHRISTIAN MISSIONARY CONVENTION.

(1883–1884.)

President.. J T. Toof; *Vice-President*, S. M. Conner; *Recording Secretary*, E. L. Frazier; *Board of Managers*, P. Whitmer, J. S. Roush, M. Swann, D. R. Van Buskirk, G. D. Sitherwood, J. H. Gregory, G. M. Goode, W. R. Carle, and G. W. Minier.

ARKANSAS CHRISTIAN MISSIONARY CONVENTION.

(1883–1884.)

President, J. A. Martin, Little Rock; *Vice-Presidents*, Dr. J. M. Gist, Beebe; J. L. Shinn, Russelville; *Corresponding Secretary*, J. K. Reid, Little Rock; *Recording Secretary*, G. W. Shinn, Little Rock; *Treasurer*, John Kellogg, Little Rock.

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(1883–1884.)

President, Dr. J. T. Walsh, Kingston; *Vice-President*, M. T. Moye, Wilson; *Recording Secretary*, J. V. Harper, Harpers; *Corresponding Secretary*, J. J. Harper, Smithfield; *Treasurer*, E. A. Moye, Farmville; *Board of Managers*, J. L. Burns, Robersonville; L. L. Chestnutt, Farmville; Dr. R. W. King, Wilson; H. C. Bowen, Catherine Lake; J. L. Winfield, Washington; H. Brown, Hamilton; H. S. Davenport, Plymouth; H. Winfield, Robersonville; M. T. Moye, President.

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(1883–1884.)

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(1883–1884.)

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(1883–1884.)

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THE KANSAS CHRISTIAN MISSIONARY CO-OPERATION.

(1883–1884.)

President, A. Ellett, Burton; *Vice-President*, A. J. Thompson, Manhattan; *Treasurer*, W. H. H. Thatcher, Topeka; *Recording Secretary*, B. H. Smith, Fort Scott; *Corresponding Secretary*, F. M. Rains, Leavenworth.

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(1883–1884.)

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(1883-1884.)

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W. VIRGINIA CHRISTIAN MISSIONARY CONVENTION.

(1883-1884.)

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(1883-1884.)

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WISCONSIN CHRISTIAN MISSIONARY SOCIETY.

(1883-1884.)

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(1883-1884.)

President, D. R. Dungan, Des Moines; *Vice-Presidents*, J. A. Beattie, Oskaloosa; *Secretary*, J. B. Vawter, Altoona; *Treasurer*, C. E. Fuller, Des Moines; *Evangelists*, J. H. Painter, Columbus City; G. L. Brokaw, Liscomb; J. K. Cornell, Kent; H. P. Dyer, Kellogg.

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COLORADO CHRISTIAN MISSIONARY SOCIETY.

(1883-1884.)

President, Wm. Bayard Craig, Denver; *Vice-Presidents*, J. E. Barnum, Denver; W. H. Williams, Denver; D. J. McCanne, Denver; *Corresponding Secretary*, Not named, Denver; *Recording Secretary*, W. B. Ebbert, Pueblo; *Treasurer*, Jerry N. Hill, Denver.

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(1883–1884.)

President, J. Z. Briscoe, Lincoln; *Vice-President*, William Sumpter, Nelson; *Corresponding Secretary*, R. C. Barrow, Tecumseh; *Recording Secretary*, N. B. Alley, Lincoln; *Treasurer*, E. M. Hunt, Lincoln.

BEQUESTS.

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FORM OF BEQUEST.

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